ABHINAVAGUPTA'S

ŚRĪ TANTRĀLOKA

AND

OTHER WORKS

महामाहेश्वरश्रीमदभिनवगुप्तपादाचार्यस्य श्रीतन्त्रालोकः

First Time English Translation with Sanskrit Texts



Professor Satya Prakash Singh

Swami Maheshvarananda

Foreword by

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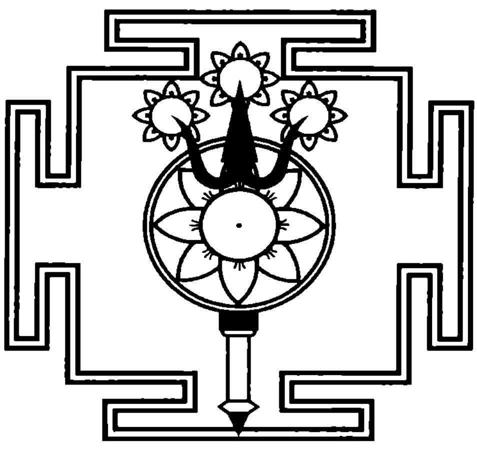


Table of Transliteration

Vowels

अ	a	आ	ā	इ	i	ई	ī
उ	u	ऊ	ū	ऋ	ṛ	ॠ	ṝ
लृ	ḷ	ए	e	ऐ	ai	ओ	o
औ	au	अं	aṁ	अः	aḥ		

Consonants

क्	k	ख्	kh	ग्	g	घ्	gh	ङ्	ṅ
च्	c	छ्	ch	ज्	j	झ्	jh	ञ्	ñ
ट्	ṭ	ठ	ṭh	ड्	ḍ	ढ्	ḍh	ण्	ṇ
त्	t	थ्	th	द्	d	ध्	dh	न्	n
प्	p	फ्	ph	ब्	b	भ्	bh	म्	m
य्	y	र्	r	ल्	l	व्	v	श्	ś
ष्	ṣ	स्	s	ह्	h	क्ष्	kṣ	त्र्	tr
ज्ञ्	jñ	ॡ	lṛ						

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VOLUME III

by
Professor Satya Prakash Singh
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Dedicated to

Spiritually elevated group of yoginis, yogins, *siddhas* and the few aspirants of spiritual knowledge and those undergoing the discipline

CONTENTS

वेदाहमेतं पुरुषम्महान्तं आदित्यवर्णम्

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FOREWORD

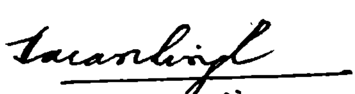
Both Advaita Vedānta and Tantra find their origin in the Vedas, but their detailed analysis, commentary and propagation can be traced back to two monumental figures in our spiritual history – Ādi Śaṅkarācārya (788-820 AD) from Kerala and Ācārya Abhinavagupta (915-1020 AD) from Kashmir. It is significant that we owe our knowledge of these great systems of thought to savants from the very ends of the Indian subcontinent. Kashmir Śaivism or Trika Śāstra is a unique branch of Indian Philosophy which occupies a very special place in our spiritual history. It has produced a large number of great gurus and scholars of which Ācārya Abhinavagupta was pre-eminent. The astounding quality of his twelve volumes of his work on Tantra and its tremendous sweep remains a significant milestone in our spiritual tradition. Of his many works, his magnum opus is the massive Tantrāloka which is virtually an encyclopedia of tantric knowledge, and locates the teaching in the mouth of Lord Śiva Himself.

To the best of my knowledge the present is the first complete English translation of this colossal work rendered by the combined efforts of Professor Satya

Prakash Singh and Swami Maheshvarananda with their years of practice of yoga and tantra, philosophy Eastern and Western, psychology Freudian and Jungian, Sanskrit and English. This is evident from dozens of their publications and papers ranging over areas like yoga, history and culture on A.N. Whitehead, C.G. Jung, Veda and the history of yoga, linguistics and many more. It was by virtue of deep understanding that an English translation of such a massive work as the Tantrāloka could be accomplished lucidly by these scholars after a lapse of almost a millennium from the time of Abhinavagupta himself. But for Tantrāloka, the disciplines of Yoga and Tantra would have remained only a dream in its relationship to philosophy and yoga. Tantrāloka, indeed, by virtue of its wide and integrative attempt, would have been lost for ever to the modern world getting diminished to the state of a mere cult instead of opening the doors to the mystery of human psychology and physiology.

It would be inappropriate for me to attempt any kind of description regarding Kashmir Śaivism. The great ācāryas have left this rich tradition to us and it is now necessary to preserve and transmit it to future generations. The last ācārya of Kashmir Śaivism, Swami Lakshmanji, with whom I had a very close personal association, passed away a few years ago without nominating any successor. Although many scholars and sadhakas are practicing the Śaivism discipline, it seems that the guru-śiṣya tradition of Kashmir Śaivism has come to a close unless a new ācārya emerges, which is always possible. Meanwhile, the publication of the major texts of Kashmir Śaivism, especially the Tantrāloka, is an important pre-requisite for students of this great philosophy in India and around the world.

I warmly congratulate Professor Satya Prakash Singh and Swami Maheshvarananda for undertaking the massive task of translating Abhinavagupta's Tantrāloka and other minor works into English. Partial translations are available but, to the best of my knowledge, this is the first time that the entire corpus of Tantrāloka is being presented in the original Sanskrit and a lucid English translation, I pay my homage to the great Ācārya Abhinavagupta. May Param Śiva bestow His blessings on us all, and thereby redeem mankind from the strife and violence that is plaguing the world. Aum Namaḥ Śivāya.



(KARAN SINGH)

Introduction

Tantrāloka means light on Tantra which literally means thread. This thread, however, happens to have been used in one of its earliest usage in the Ṛgveda itself in such a deep sense as understanding binding the entire reality together in a single fold of comprehension so beneficial as to transform the human nature of all its baser kind of tendency into the most idealistic form which is known as the divine. The *mantra* concerned advises wise men as follows:

> While spreading the thread for weaving out into a piece of cloth, follow the illumination of the higher light and safeguard the path having been prepared through meditative effort. Weave out the cloth out of the ideas spun in the form of the threads setting them perfectly in an even form and thus become contemplative humans having the prospect of giving birth to the class of divine beings. (Ṛgveda, X.53.6)

Remarkably enough, this suggestion of the Vedic seer seems to have found out its best recipient in Abhinavagupta and that also in the form of his *Tantrāloka*, as the epitome of wisdom screened out of the *Tantras* coming out of the mouth of Śiva by way of response to the queries of his consort, the Goddess, an embodiment of His own creativity. Very many of the Tantras whose essence has been absorbed in the *Tantrāloka* have disappeared by this time owing to convulsions of history to be not available to us today. On this account, the *Tantrāloka* become all the more important for the humanity as it has embodied in it the invaluable wisdom contained in them by such a genius *par excellence* as

Abhinavagupta, a yogin, *tantrika,* psychologist, philosopher and aesthetician all combined in him together.

Abhinavagupta's (950-1020 AD) ancestry goes back to Kannauj to a clan of Brāhmaṇas with Agastya as the name of their lineage. One eminent scholar of this clan named Atrigupta was taken to Kashmir by King Lalitāditya in course of his victory over Yaśovarman, the King of Kannauj in 736 A.D. Lalitāditya was not only a great warrior but also a lover of learning. It was out of his love for learning that he took Atrigupta along with him to Kashmir. Kannauj at that time was a great centre of learning as is borne out by their migration to Bengal for conducting certain *yajñas* by the Sen Dynasty of kings. Atrigupta was provided with a mansion at the bank of the river Vitastā now known as Jhelum in the vicinity of a temple of Śiva. This seems to have been done on account of Atrigupta's devotion to this deity. This event belongs to the eighth century AD.

It was in the lineage of Atrigupta that after a few generations was born Varāhagupta. He was the grandfather of Abhinavagupta born of his son Narasimhagupta known popularly as Cukhulaka. Narasimhagupta was a highly learned *pandit* conversant with several branches of learning such as grammar, literature, aesthetics and the system of logic. Abhinava's mother was Vimalā who died quite young in the early childhood of Abhinava. Mother being the centre of affection for a child, her demise at that early stage of Abhinava's life caused the renunciatory tendency in Abhinava left solely to the care of his father for bringing him up as well as for his education.

As regards the aspect of learning, Abhinava has paid glowing tributes to his father in initiating him into all those branches of Sanskrit learning as were mastered by him. With this educational background prepared by his father along with the renunciatory tendency caused by the demise of the mother in early childhood accentuated immense love for learning in Abhinava diverting his mind from enjoyment of the luxuries of life as made available to him ancestrally in the beautiful surrounding of the land at the bank of the mighty Vitastā, particularly close to the temple of Śiva with all His cultural background of renunciation and source of wisdom.

With this intellectual and spiritual background Abhinava moved from school to school and teacher to teacher in the quest for real knowledge and wisdom which might quench his thirst for more and more which might be to his full satisfaction. In keeping with this tendency and related action undertaken on

his part, he has elucidated his case as a model for disciples of all times to follow the tendency of the black-bee flying from flower to flower in course of its will to find out the flower which might be most satisfactory to its sense of smell. In the land of flowers such as Kashmir, this imagery came not only to be evoked in his mind poetically but found its inculcation in his own educational career moving from Maṭh to Maṭh and teacher to teacher in the quest for knowledge and understanding.

I. Abhinava's Attitude Towards the Veda

His profundity in various fields of Sanskritic literature is very much reflected in the *Tantrāloka* throughout. Be it logic, grammar, philosophical systems including Sāṅkhya, Yoga, Mīmāṁsā, Vedānta, Vaiśeṣika or Buddhism, he displays thorough understanding of all of them as is evident from their references at various places in the *Tantrāloka*. He is also at home in regard to the Vedic literature as is evident from his reference to the *Aitareya Āraṇyaka* in *Tantrāloka*, III.226 where its author Mahidhara Aitareya has been identified as a manifest form of Śiva and as such is said to have taken the world as a form of *visarga* (:), remission. This viewpoint has formed the backbone of the Śaivite equation of the world with sounds of the *mātṛkā* and *mālinī* series of sounds. This is also based on the Aitareya's elaborate statement regarding it where it claims that *Vāk* or sound is as expansive as Brahman and that wherever there is Brahman, there is also the *Vāk*.[1]

His idea of *Śakti* as the all-encompassing cosmic and extra-cosmic absolute force has very much its prototype in Aditi of the Ṛgveda who has been described there in the *Saṁhitā* as the heaven, intermediate space, mother, father and son, as all the creatures, the past, present and future all taken together. This account of her in the *Saṁhitā* is obviously inclusive of her transcending the limits of space, time and causality and yet manifesting Herself as all-in-all including the conscient and inconscient, gods, goddesses as well as all the creatures of the creation, human, sub-human and superhuman. Her oneness with *Vāk* seems to have been very much based on the Vagāmbhṛṇī Hymn of the same *Saṁhitā* where Āmbhṛṇī the daughter of sage Ambhṛṇa on the ground of her experience of oneness with *Vāk* as the all-comprehending principle narrates herself as moving in the company of all groups of gods such as Rudras, Vasus and Ādityas. She claims to have strung the bow of Rudra for the sake of killing Śaru, the great opponent of Brahman the principle of order and integrality behind the diversity and contrariety in the

1 Aitareya Āraṇyaka III.8

universe and to have entered into the compass of the heaven and earth, in the depth of the sea and thus to have become practically the earth itself creating the background for Abhinava to give utmost importance to it as the most concretised form of the Reality and the initial step of progress to Śiva-hood.

Abhinava's entire system of breath-control has its prototype in the Kaṭha Upaniṣad's idea of the same force particularly under the denomination again of the personified form of Aditi. The Upaniṣadic verse describes her as to have assumed the form of a diminutive sized deity indwelling the middle-most point of the body and as being worshipped by all gods and motivating the *prāṇa* to move upward and *apāna* downward. Obviously this account is suggestive of the sage's *sādhanā* of finding out that centre in the human body which is divisive of *prāṇa* and *apāna* resulting in the upward movement of the combined and refined form of the breath along another channel of nerves known as *suṣumnā*, though left unnamed here in the verse. This missing point, however, is supplemented by another hymn of the *Saṁhitā* coming almost at the end of it, that is, Ṛgveda, X.189. In this hymn of just three verses addressed to *Sārparājñī* as its deity there is an account of a bull of variegated colour moving in the womb of the mother and proceeding to the father from within with the combination of *prāṇa* and *apāna* assuming the form of *Vāk*. *Sārparājñī*, the queen of serpents as its deity is suggestive of what subsequently came to be named as *kuṇḍalinī*, taking the form of *Vāk* with the combination of *prāṇa* and *apāna* and rising upward towards the Father is obviously indicative of the entire course of the *sādhanā* of awakening of *kuṇḍalinī* and rising from the mother, the *mūlādhāra cakra* as representative of the element of earth in the human body and proceeding to the Father, the ultimate source of creation as Śiva. The androgenity of the bull here as a male but elsewhere as a female in the capacity of *Vāk* as in Ṛgveda I.164.41 is very much suggestive of the same of Śiva-Śakti as the points of start and consummation of the *kuṇḍalinī* in the context of yogic practice. Śiva's representation by His ride the bull and that of Śakti by *Vāk* here as well as in Tantra go to confirm this interpretation to a great extent.

As regards Rudra-Śiva's taking to wine and alternatively to *viṣa*, poison as in the context of the contest between gods and demons in course of churning of the ocean, this is very much obvious from Ṛgveda X.136, giving an account of a clan of contemplators, *munis*, yellowish in colour, besmearing themselves something malodorous, using air as thread to move forcefully as fast as wind, keeping long hair and drinking poison in the company of Rudra and getting intoxicated by the drink. It is explicit from these details that these *munis* were a group of

Śaivites having Rudra as their deity, practising control of breath to the extent of so much expertise as to accomplish such feats as to disappear physically from the scene at times, taking no time in moving from one place to another, keeping long hair, besmearing their bodies with something like ash, caring little to cover their bodies, keeping mute, remaining contemplating, flying in space, moving in the midst of such beings as Apsaras and Gandharvas besides wild animals. As regards the practice of taking to poison, it is interesting to note that in the *Vijñāna Bhairava* the word *viṣa* has been taken to mean the *kuṇḍalinī* in the midst of which on the one side and on the other the practitioner of yoga has been required to move with the help of rarified breath.[2]

In fact, the idea of arousal of the *kuṇḍalinī* is very much implicit in the mode of pronunciation of the Vedic *mantras* themselves. There are mainly three accents in them, namely, *udātta*, *anudāta* and *svarita*. *Udātta* is kept unmarked in the written text while the *anudāta* is indicated by the underlining of the syllable concerned and *svarita* by a stroke at the head of it. In the recitational form, the *anudāta* is indicated by lowering the hand and *udātta* by raising it upward while the *svarita* by a horizontal movement of it in the middle. These movements of the hand are indicative of the lowering of the *anudātta*, balancing of the *svarita* and raising upward of the *udātta* in the so rarified a form as requiring nothing to indicate to it. As a combined form of *udātta* and *anudātta svarita*'s notation by the stroke at the head of the syllable is suggestive of rising of the *kuṇḍalinī* upward in the form of the combined and rarified form of the breath. The horizontal movement of the hand in its indication is suggestive of the process of combining and balancing the two main breaths as preparatory to its surging upward. It was perhaps in view of this deep significance of the recitation of the *mantras* discovered in course of the state of *samādhi* of the seers as are said to have being lying within while seeing them that it has been kept alive deliberately for thousands of years until now in their original form all vicissitudes of history notwithstanding.

Intimately connected with this fact is the pronunciation of the *mahāvākya so'ham* involving the individual's experience of oneness with the Ultimate Reality, i.e., Brahman. This *vākya* occurs for the first time in the *Iśa Upaniṣad* at its mantra No. 16 recounting the experience concerned of the great seer Dadhyaṅ Ātharvaṇa. It has come to be considered as *haṁsa mahāmantra* by Abhinava in *Tantrāloka* XXX.71. *Haṁsa* is an inverted form of *so'ham*. The

2 *Vijñāna Bhairava* verse 67.

haṁsa has received its deeper sense from a *mantra* occurring in Ṛgveda IV.40 as the last verse of the hymn known as *Haṁsapadī* having become famous not only on account of the pervasiveness of the swan, as the *haṁsa*, literally means, but also on account of its structure of qualification of the *haṁsa* by as many as fifteen adjectives all amounting to showing its pervasiveness in so many forms. It is due to this unique qualification of it that it has come to be adopted in the *Kaṭha Upaniṣad* at V.2 exactly as it is except for addition of the word *bṛhat* at the ending raising the number of adjectives to sixteen which at various levels has been regarded as indicative of completion and perfection and hence has also been taken as the carrier of the sense of Ātman, the Self in all its purity. *Haṁsa*, swan, as a migratory bird due to its spotless white colour, capacity of flight and habit of drinking clean water, etc. has become indicatory of the Self as has been realised by Vedic seers and subsequent sages. This is the semantic aspect of its connotation. The same word in its inverted form *so* + *ham* becomes phonetically indicative of the sound produced in course of breathing-in and breathing-out respectively. Equipped with this twofold sense it has come to be elevated to the position of the *mahāvākya*, magnificent statement in the Upaniṣads. On the analogy of the sound produced in course of breathing-in and breathing-out on the human level it has come to be accepted as the very principle of life obtaining throughout the entire creation and as such as the Ultimate Reality manifesting itself as all the individualities on the same scale. Since breathing is the common criterion of life serving as the basic ground of developing consciousness, regulation of it has come to be accepted as the fundamental principle of spiritual practice. All this significance of the act of breathing and its potentiality of developing into the mainstay of spiritual practice came to be realised during the Vedic period from within the austere practices of the seers of the age leading to get consolidated into the discipline of yoga with its steps of *prāṇāyāma*, breath-control, meditation and *samādhi*, exclusive absorption, etc. with its by products of the idea of the central nerve *suṣumnā*, various centres of nerves on different levels of it and the *kuṇḍalinī*, etc. as made out here already.

On account of the extreme subtlety of the matter and the consequent difficulty in its maintenance at a larger scale, austere pursuits for it began to be replaced during the later period of the Vedic age itself as represented by the *Brāhmaṇas* by its exteriorised form of *karmakāṇḍa* involving performance of sacrifices, etc. taking the form of the main ideological stream of thinking and practices under the Vedic fold, the austere pursuits were kept alive in secret circles of yogins and *Tāntriks*. While the main stream continued to follow the introverted

path of breath-control in the form of the *Āraṇyakas* leading to the evolution of the Upaniṣadic thought and practices of meditation, its offshoot remained concentrated on breath and its neural mechanism resulting in what subsequently became famous in the form of *Tantra* and *kuṇḍalinī yoga*. That *Tantra* has its root in the Veda itself is evident not only from the prevalence of its elements in the Vedic *Saṁhitās* in their denominations such as the Ṛgveda, Atharvaveda, etc. in the form of reference to nerves, *cakras*, etc. but also from a holistic reference to it in the form of the essence of it to be integrated and evolved into a system with its possibility of improvement over humanity and even its potentiality to turn into the divine. The *mantra* as ascribed to its authorship to *Saucīka* reads in translation as follows:

> While spreading the thread for weaving out into a piece of cloth, follow the illumination of the higher light and safeguard the path having been prepared through meditative effort. Weave out the cloth out of the ideas spun in the form of the threads setting them perfectly in an even form and thus become contemplative humans having the prospect of giving birth to the class of divine beings.[3]

Use of the word *tantu*, derived as it is from the root *tan*, meaning the thread along with its participial form *tanvan* in the sense of spreading the thread, obviously amounts to convey the sense of origin of the discipline of Tantra herein. The necessity of setting the threads in a perfectly even form so as to weave out the smooth cloth with the help of the light of higher order is certainly reflective of the utmost care and use of the faculty of higher consciousness in setting the threads evenly. *Apas*, toil, of the singers is clearly suggestive of the effort of the original creators of the *mantra* bearing the ideas of higher order needing to be set side by side in a manner so as to evolve into a system of thought which may be satisfactorily acceptable to and practicable to its followers. Such is the discipline of *Tantra* with its emphasis on smoothness of the process of breathing, reduction of its frequency to the extent of its attenuation and even complete stoppage leading to improvement on the human nature and his attainment of the divine with his experience of oneness with Him via any of the yogic devices including the *kuṇḍalinī yoga* in particular.

Thus, *Tantra* is a by-product of the Vedas taking shape of a discipline out of the introvertive tendency of the Vedic thought as different, though only partly, from

3 तन्तुं तन्वन् रजसो भानुमन्विहि ज्योतिष्मतः पथो रक्ष धिया कृतान् ।
अनुल्वणं वयत जोगुवामपो मनुर्भव जनया दैव्यं जनम् ।। Ṛgveda, 10.53.6

the sacrificial aspect of it inasmuch as it has tried to confine the cult of sacrifice from its exteriority to interiority in the human body itself. All secret places and acts suggested to be undertaken there in those places have been withdrawn to the human body and its functions. So far as the consideration of it as a growth independent of the Veda is concerned, it has been caused by the psychology of exclusivity behind the formation of disciplines as distinct from one another partly in view of separative emphasis on the particular aspect of the discipline concerned and partly owing to assertion of the egotism of the champions of the disciplines concerned. Another significant factor involved behind this separative tendency of the human mind is the necessity of exclusiveness of concentration. This is particularly true of disciplines concerned with the problem of faith as the religious matters are concerned with. One cannot be faithful to two systems of religious natures at a time maintaining a balance. In order to be concentrated on one, it is necessary for the follower to keep the other relatively in abeyance. Just as two absolutes are not possible for the rational mind, even so more than one deity as the supreme is impossible for the faithful. If the Ṛgvedic seer Dīrghatamas could make the well-known statement that the Reality is but one which has been conceived and named as Indra, Mitra, Varuṇa, Agni, Suparna, Yama and Mātriśvan, he has not displayed his equality of faith towards all of them in any other respect except for their inherence in one Existence known as *Sat*. The same spirit underlies Abhinava's formulation of all the deities as aspects of Śiva as the Lord of consciousness with Śakti as His Force. Under such circumstances, it became necessary for him to make other gods subordinate to Him including even Viṣṇu in spite of the Vedic assertion that while Agni is the lowest amongst gods, Viṣṇu is the highest.

As regards the unification of gods and goddesses in Śiva, that has already been done by Vedic seers, Upaniṣadic sages, sage Vyāsa in the *Bhagavadgītā* and even Yāska, the author of Nirukta if not with reference to Śiva in particular, decidedly with reference to Ātman and Brahman. Leaving apart the Upaniṣads and *Bhagavadgītā* even such a sage as Yāska who, in spite of being primarily a linguist, in the seventh chapter of his Nirukta has unambiguously stated that on account of its broadness, the Ātman has been prayed to by seers as gods making them as representatives of it in its different aspects making them as interchangeable amongst them on account of their functioning on the common ground of it, they become borne of themselves, of each other and of their action. Even their accessories such as rides and weapons have been suggested as having been carved out of the same. Abhinava as well has followed the suit at least in

Tantrāloka XV.60 to have identified Lord Śiva as the colossus reservoir of water in the form of the Ātman having taken a dip wherein the entire universe can attain cleanliness and purity with the prospect of purification of their followers. In verse No. 224 of the same Chapter of the text he has conceived of Him as lying above Brahmā in the form of the absolute Brahman which has expanded itself in the form of the world in His various manifestations. Thus, if the Vedic seer has identified the basic stuff of the emergences of everything conscious as well as inconscient in the form of base Existence, the Upaniṣads, etc. in the form of consciousness including self-consciousness, as the concept of *ātman* implies, Abhinava has understood it in all its triplicity of aspects namely, existence, consciousness and delight as involved in the personality of Śiva existing, being aware of His existence and delighting in the eternally stable company of His consort Śakti. For the introduction of the sense of delight to Viṣṇu in His aspects of existence and consciousness while in Vaiṣṇavism there has arisen the necessity of bringing in Lakṣmī and her substitute Rādhā from outside, that necessity has become fulfilled automatically by conceiving of His consort His force or Śakti as implicit in His existence, etc. Apart from the sectoral bias quite natural for the maintenance of exclusivity of each and every dispensation of faith and spiritual practice, this invariability of relationship between Śiva and Śakti is perhaps one of the fundamental reasons behind Abhinava's declaration of Vaiṣṇavism along with the Veda and Buddhism as a relatively lower kind of religio-spiritual order.

II. Abhinavagupta's Critique of the Veda

This kind of rather mutually condemnatory judgement on the part of such a sagacious thinker as Abhinava in spite of even the Vedic background of such a unique seer as Dīrghatamas and others has perhaps gained its sharpness from the primacy of the *maṭha*-system of education in his life. The word *maṭha manth,* to churn, is suggestive of stress on its exclusivity. Thaṭ in spite of his motto to gather information from all possibly available sources of knowledge like the honey-bee, he had to stick to the *maṭha*-system of the lineage of Somānanda, Utpaladeva, Lakṣmaṇagupta and Śambhunātha particularly for his education of the nature of wisdom, bespeaks in itself the limitations of choice open to him particularly on matters imbued with the sectoral concern. This is quite obvious from his own statement in *Tantrāloka* at XIV.44 in which he points out that option on the path of yogic approach to the Reality is a great hurdle and that by virtue of elimination of all other options except for devotion to Śiva one has

the possibility of reaching Him. In yet another verse occurring at *Tantrāloka* XV.571, he refers to a text most probably belonging to his own sect and titled as *Mādhavakula* to the effect that the follower of his School needs to avoid textual statements of Vedas and Vaiṣṇavism. His teacher Bhūtinātha whom he refers to at several places in the *Tantrāloka* as his *Brahma-vidyā-guru* does not seem to be very much conversant with Vedic texts as referred to here in their in-depth points of view except for the sacerdotal which during almost the entire Medieval period has been the subject of study in the name of the Veda due perhaps to its popularisation by the codification of the followers of the Mīmāṁsā School.

In fact, the real secret of the Vedic wisdom lies revealed in the Vedic *Saṁhitās* which are texts coming directly from the seers undergoing arduous course of yoga and austerity and couching their realisations in clusters of symbols drawn from their surroundings dominated particularly by objects and forces of nature. It is the difficulty of understanding their symbolic mode of expression which has made the *Saṁhitās* difficult to understand. An instance to the point, for example, is *Ṛgveda* VIII.6.30 along with a couple of *mantras* preceding it. It has been mentioned in the context as a whole that the essential Vedic wisdom came to be availed of by seers while undergoing *tapas* in mountainous caves and valleys serving as the perennial source of water in the form of streams roaring down to the foot of the peaks. What the seers saw from that height was the world as an oceanic expanse of water vibrating tumultuously back and forth and resulting in incessant change in the process of time. Distantly apart from this scenario of ceaseless change what they happen to observe beyond the range of space and time there was beaming a light of the original seed of creation which has sprouted in the form of all the multiplicity of the creation.

What Abhinavagupta has done vis-a-vis such revelations embedded in the Vedic *Saṁhitā* is that on the one hand he has assimilated such ideas in the making of the idea of Śiva as the supernal and luminous seed of creation in all its timelessness and yet on the other has decried it along with Buddhism, Jainism, logic and Vaiṣṇavism as an *adhaḥ-sāstra*, a discipline of relatively lower order and as such to have tried to learn its secret from his teacher, namely, Bhūtirāja or Bhūtinātha. The reason behind this contradiction of viewpoint in him, as stated already, is his exclusive commitment to his School.

It is partly due to the support of such an attitude towards Veda by authorities like Abhinavagupta and mainly due to the divisive interests and denunciatory cultural bias of the Western Indologists particularly of British orientation against Veda

that they invented the myth of the theory of Aryan Invasion and tried to create a wedge between the Vedic and Tantric dispensations declaring a non-Aryan origin of idea of Śiva and as hence non-Vedic as against the pure naturalism of Vedic gods and goddesses. As is evident from subsequent archaeological finds and other researches it has been found that there is no evidence at all to suggest that anything like an invasion from the European hordes took place on the Indian soil in course of the known history. As regards the case of linguistic affinity throughout the area concerned, that is explicable the other way round in view of the antiquity and structure of Sanskrit language vis-a-vis the other languages concerned. Thus, to imagine that Śaivism in its origin is non-Vedic is a mere myth created with some vested interest.

So far as the root of Śiva in the Ṛgveda is concerned it is very much there to find out though not in the form of Śiva but in the form of Rudra who came to be treated by Abhinava as subsidiary to Him. The importance of Rudra in the plural is quite evident in the Vāgāmbhṛṇī hymn as they in a group have been stated there along with Adityas and Vasus with whom Āmbhṛṇī claims to move. Almost the same remains the position of Śiva in the Yajurveda also vis-a-vis Rudras except for two points. In the sixteenth chapter of it known as *Rudraṣṭādhyāyī* he appears again as the group of Rudras but with significant difference that Śiva here is the ideal form of them aspired for. This is evident from *mantra* Nos. 2, 13, 41 and 51 therein where the devotee expects from Him in the singular to reveal Himself in His Śiva form amounting to the auspicious, Śivatara, more auspicious, Śivatama not only in form, *tanu*, but also in spirit, *sumanā*. This prayer of the seer gets materialised in the last Chapter of the *Saṁhitā* wherein its paramount seer Dadhyaṅ Ātharvaṇa refers to Him as Īśa and expects all devotees of Him to experience Him as obtaining in the whole world including both animate and inanimate not only in their present status but also in their dynamics of change taking place all the time constantly and motivating them to live rejoicing all the pleasures offered by them but only with the sense of renunciation, *tyaktena bhuñjīthāḥ*, without any craving for possession of them, belong as they do to Him who indwells them. It is, indeed, this Īśa in His gracious and Lordly form who has been made the object of devotion by Abhinava in transcendence of the Rudras conceived as His missionary and Sadāśiva as His deputy.

There is another Vedic source in the form of a couple of Upaniṣads, namely, *Kena* and *Śvetāśvatara* which anticipate Abhinavagupta's view of Śiva in several ways of which he does never make any mention obviously due to his sectoral bindings

which he followed so vigorously. The evidence occurs in the Kena Upaniṣad in the form of the episode of Umā Haimavatī. The episode reads as follows. In the war between gods and demons what incidentally once happened was that the gods came out victorious and began to celebrate their victory somewhere. While they were enjoying the celebration, a Yakṣa appeared at some distance from the site of celebration. The gods were surprised and deputed Agni, the leader of the lowest rank amongst them to enquire as to who he was. Agni went straightaway to him and asked him to identify himself. Instead of responding to Agni's query, the Yakṣa put the same question back to Agni. Agni told him what he was and claimed that he was so powerful as to burn the whole world. The Yakṣa put a blade of grass before him asking him to burn it. Agni tried his best to burn it but totally failed and went back with diffidence. This was followed by deputation of the leaders of the higher order, namely, Vāyu with the recurrence of the same incident with him too. This was followed by the arrival of Indra himself the Lord of all of them. His approach to the Yakṣa, however, was responded by total absence of him substituted by a beautiful lady in his place. On enquiry, the lady told Indra that she was Umā Haimavatī and that Yakṣa was Brahman Itself, the real force behind their victory but materially as shapeless as a sudden flash of lightning so dazzling as to make the eye blink at its glance. Even then, she told Indra that it was so mighty as to make the mind move, conduct the processes of determination and indetermination besides being capable of realisation via austerity, self-control and selfless action as spelt out by the Vedas in all their branches and strata.

This anecdote is a remarkable evidence of the anticipation of Abhinava's philosophy of Śaivism by Vedic seers and Upaniṣadic sages except for secondary details and integration of diverse viewpoints in a synthetic form. Some of those details remaining uncovered by the accounts of this anecdote, however, are available in the *Śvetāśvatara Upaniṣad*. In the first place what has presented here in the anecdote in the figurative form of Umā Haimavatī is exposed literally in the form of Śakti right in the beginning of the *Upaniṣad* which, as such, lies there enclosing the Lord well within itself by means of peculiar attributes of it. Does it not anticipate Abhinava's association of Śiva with His Śakti with all the sense of androgeneity of Him remaining kept in abeyance? Further, later in the same Upaniṣad, this Śakti is spelt out as His supernal Force including knowledge, force and action, *jñāna*, *bala* and action as almost the same as Abhinava's view of the Force having been considered as willing, knowing and action.

In the second place, Rudra who has remained simply as a deity in the Ṛgveda

has been diversified into hundreds of them in the whole chapter devoted to him in the Yajurveda. In the *Śvetāśvatara Upaniṣad*, he is stated to be only one ruling over the entire creation and abiding in all individual beings at the end as their Self in his contracted form. In the same chapter of the Upaniṣad a little later he has been addressed positively as Śiva indwelling the creation assuming the form of mouth, head, and neck of all living beings and lying down as a whole in the cave of their hearts, *sarvabhūta guhāśayaḥ* (III.11). Yet in another *mantra* of the same chapter He is characterised as atomic of the atomics and bigger than the biggest indwelling the same cave and capable of being realised as such by making oneself rid of all kinds of selfish actions and aspirations resulting in transcendence of all experiences of grief (III.20). Pacification of all basic constituents of the personality, *dhātuprasāda*, as mentioned in this *mantra* is obviously suggestive of regularisation of the principle of life manifesting itself in the form of breath and that of psychic nature.

His denomination as Śiva occurs in a number of other *mantras*. For instance, in the sixteenth *mantra* of the fourth chapter of the Upaniṣad again He is addressed as Śiva pervading the entire creation in its most essential form as symbolised by the term 'the clarified essence of the clarified butter as lying concealed in the inmost being of creatures as well as encircling the whole of it all at once and that He is the ultimate destination of all those who get liberated from the trap of the world.' Again in the fourteenth *mantra* of the fifth chapter therein He has been characterised as Śiva with the specification of receptivity through the sense of being and also as the cause of being and non-being both, Creator of the world of multiplicity through factorisation of the integrality, *kalā-sarga-karam*. It is important to note that Abhinava also makes use of the word *kalā* to attribute to it the act of factorisation behind the oneness of all with Śiva. Attribution of non-being along with being to Him as its cause amounts obviously to the recognition of the positivity of the zero as a number embedded in it as recognised as the greatest contribution to mathematics by mathematicians and trace of the anti-matter by the physicist in existence side by side with the matter. Along with the agency of factorisation of the entity as invested in Him, He has been conceived by Abhinava as transcendent to it through the use of the word *akala* for Him, which, too, lies anticipated in the fifth *mantra* of the sixth chapter of the Upaniṣad.

In addition to all these highly interesting points embedded in the Upaniṣad, what is of paramount importance here is devotion as the way to Him positively with

the mention of the significant word *bhakti* in this regard in the last *mantra* of the Upaniṣad which is so favourite to Abhinava moreover with the same quantum of it to the teacher who has happened to show the way to Him to the disciple as is explicit from the wording of the Upaniṣad: *yasya deve parā bhaktir yathā deve tathā gurau*, as much devotion to the Lord as to one's teacher also. It is only such a disciple in who this secret teaching has the possibility of being fruitful.

In view of all this stuff having been already in the Upaniṣad as the last part of the Vedas, Abhinava's characterisation of the *Śruti* as a *śāstra* lower than his is obviously conspicuous by unacquaintance of it by him in spite of having elapsed some time in the proximity of his Vedic teacher named Bhūtirāja. The only possible justification for it in this regard is partly his sectoral commitment and partly the teacher's emphasis only on the sacerdotal aspect of the Veda.

At the same time, it needs to be noted that Abhinava is such an honest author that had he taken any inspiration from the Upaniṣad in this regard while writing the *Tantrāloka* he was sure not have left it unacknowledged. The way out of this contradiction, therefore, seems to lie partly in the prevalence of these ideas and the concerned terminologies in the Indian psyche as a whole and partly owing to amazingly wide and deep psychic and intellectual range of his understanding and inventiveness in matters spiritual to such an extent as not only to cover ideas of the past without any possibility of borrowal from any source but also anticipate those also which are waiting to come to light in the future. This is quite obvious from a thorough study of his *magnum opus*.

As regards the wide range of understanding of Abhinava as per his own explanation in this regard is understandable in terms of his attribution of it to the phenomenon of descent of the force of consciousness known as *śaktipāta* vis-a-vis his analogy of the black-bee extending up to the same of the honeybee. The honeybee moves from flower to flower in its collection of the sensibility of smell in the form its nectar and puts them all in its hive in a large multitude for days so as to rise to the magnitude of the honey drawn from it. The juices fetched by it in smallest possible quantity by each bee from innumerably diverse sources like flowers and fruits and mixed together with all their special qualities understandably without any awareness of it on the part of the bee, results in something as the honey which uniformly has been giving a different kind of taste almost the same all over the world. This analogy has its root in the Ṛgveda from which it has come to the Chāndogya and Bṛhadāraṇyaka Upaniṣads for

the sake of whose secrecy seer Dadhyaṅ Ātharvaṇa had to permit himself to get beheaded by Indra. This is known in the Upaniṣads as the science of honey, *madhu-vidyā*. The same analogy has been made use of by Abhinava most probably unknowingly of its Vedic root to a certain extent. This is obvious from his stopping half way in making use of the analogy short of the formation of the honey but diverting the imagery to evolving the capability of descent of the Force of consciousness in its wider implication. As per his statement, "As the black bee moves from flower to flower in its search for the smell of its liking, even so the seeker of knowledge should move from one teacher to another in his quest for the essential wisdom." "Having drawn upon various teachers and literary sources and by virtue of the use of his own genius over and above it, the aspirant needs to create his own ocean of wisdom and make the boat of his life sail across."[4] This is the method suggested by Abhinava by way of preparation for the descent of the Force of consciousness in the form of special wisdom.

III. Reflection of Plato's Allegory of the Cave

From a thorough and close study of his *Tantrāloka* it becomes quite obvious that this objective must have been achieved in his own life as the text has come to contain all kinds of wisdom in it in both the sides, that is, past and the future from his standpoint. An elucidation of it on the former side may be found in his use of the analogy of reflection as common to Plato's view of Ideas and the allegory of the cave. Needless to point out that Plato has conceived of the world as a complex of ideas reflected on the screen of the mind received from the real occurrences of it in the heaven with the idea of the good as central to all of them parallel to Śiva of Abhinava amounting to auspiciousness. This basic contention of him has been elucidated by him through the allegory of the cave in which man has been depicted as the cave-dweller seeing whatever is passing outside his cave as reflected on the mirror of his mind with his face turned inward inside the cave towards the mirror without any inkling of the happenings in their original shape. With no possibility of his borrowal of it from Plato of the fourth century BC of Greece, the imagery has been so prominent in the mind of Abhinava that it has been made use of almost in an identical form twice in the *Tantrāloka* with thorough and minute deliberation on the nature of the reflection along with the nature of relationship of it with the original form of it. While Plato has remained contented himself only with reference to it via the medium of the imagery of the cave, Abhinava has gone in the details of the psychology

4 Tantrāloka, XIII.335 and XIII.343

of perceiving the reflection to the extent of its representation of the original incident via its elucidation in the form of a beloved seeing the reflection of her lover secretly in a mirror, placing the mirror on her bosom and yet not feeling contented as she would otherwise have felt by actually embracing him. Thus, while Plato stops only with the reference to the illusory nature of the universal phenomenon, Abhinava goes deeper into the nature of the problem ending up with the solution of it via the individual's realisation of his oneness with Śiva along with the suggestion of the way to it beginning from dedication to Him, meditation on Him culminating in actual psychic and neural experience in the form of the *kuṇḍalinī yoga.*

IV. Abhinava and Immanuel Kant

To think of Abhinavagupta vis-a-vis another paramount philosopher of the West, Immanuel Kant belonging down to the modern age, what we find interesting is their characterisation of space and time in their respective systems of thought. Kant puts time and space under the term categories of understanding along with causality amounting to suggest that they are unessential and are superimposed on the reality from the side of the human mind by way of looking at things in his own way. In his view, it is necessary for the human mind to think of anything by according to it some location and a certain point of time in the absence of which both the subject of understanding remains beyond the range of understanding. Kindred is the position of the concept of causality. Anything can be understood properly only by locating the cause of it or at least the effect of it. It is with the imposition of these concepts that the object may become understandable as a phenomenon otherwise it would remain only an unknowable numenon, as Kant calls it as the part of the reality as distinct from the other part or perspective of it known as the phenomenon lying within the range of understanding of the human mind. Since Kant has influenced the Western philosophy as much as Plato had done in ancient times it is quite significant to think of Abhinava's viewpoint in this regard.

On this point it is important to note that Abhinava has characterised space and time both as *adhvan*, the path amounting to the category of understanding. This extent of unanimity on this point between them all the gap of the actual space and time between their actual being is not without its significance. So far as Kant is concerned, he has at his back the philosophy of his Greek predecessor Empedocles of the fifth century BC who has no place for space in his structure

of the world of elements. Kant's similar treatment to it along with time is quite in keeping with that ancient tradition behind him. This is by no means applicable to Abhinava with his tradition's admittance of space also as an essential part of the actual world. In keeping with the spirit of that tradition his characterisation of space along with time does not amount to its negation as a matter of fact but only its subordination to the end it leads to, namely, Śiva-hood. In the same way his Śiva unlike Kant's numenon, is not anything simple as a numinous subject with only a bare notion of it with all its insubstantiality but rather Siva is the very essence of all forming, the cause of everything besides Him and not only realisable but the actual destiny of creation as a whole as well as that of the individual. Instead of a sheer idea of Him, there is a way leading to Him, *deśādhvan* being a part of that way.

V. Abhinava and A.N. Whitehead

Coming closer to the modern age there is another striking point of affinity of Abhinava with a British philosopher Alfred North Whitehead. The point of affinities is all the more striking in view of the colossal difference of background of Whitehead from that of Abhinava. The former had been a Professor mathematics and nuclear physics in London with his publication of *Principia Mathematica*, a monumental work on mathematical logic and became a professor of philosophy at Harvard as late as the sixty-eighth year of his life. His main philosophical work is titled *Process and Reality* in sharp contradistinction from Bradley's *Appearance and Reality*. In course of his deliberation on the nature of the reality as a sheer process of eventuation of events, Whitehead conceives of the involvement of three stages successively in course of making of the object out of events. These stages he has termed as concrescence, prehension and self-transcendence under the motivation of the desire for self-fulfilment. In course of these steps events tend to come close to one another, getting mixed up with one another resulting in self-transcendence in the form of an object with the possibility of turning again into an event of another act of concrescence. The prehension brings satisfaction in the same way as an organism feels satisfied after taking its food. This process aims on the universal scale at ingression into God and the world making God actualised by the ingression. The culmination of this process is termed by Whitehead as apotheosis of the world.

To state about Abhinava's viewpoint vis-a-vis this standpoint of Whitehead, it is interesting to point out is that he, too, holds a kindred position of relationship between the world and his Śiva. The world, according to him is a congregation

of *aṇus*, individual objects and beings all tending towards Śiva and seeking to get assimilated to oneness with Him. Leaving apart the case of living beings particularly the humans, he in *Tantrāloka* X.223 contends that if life force were to work inside a jar, it is sure to reach the essential form of Śiva.[5] Start of the breathing process is the basic feature distinguishing the organic from the inorganic. This, too, according to Abhinava may have the possibility of getting actualised. The case of organic beings, particularly of the humans therein is quite feasible or indeed is in the process of actualisation but for crossing the hurdles of limitations and ignorance as presented by the forces of *kalā* and *māyā*. While *kalā* is the hurdle of factorisation of the integrality, *māyā* and *avidyā* are those of ignorance. By means of its action of factorisation of the integrality into individualities *kalā* makes all of them self-contented within their limitations, *avidyā* or ignorance creates in them the sense of self-sufficiency. Removal of these hurdles would bring them to the level of *mantra*, *mantreśvara*, *mahāmantreśvara* culminating in transformation into Sadāśiva and then into Śiva-hood with full assimilation to Him which in Whitehead's terminology is almost the same as apotheosis of the world.

The process of transformation of the objective event into the subjective being of the object has been termed by Whitehead as appetition of the objective whereby the object gets assimilated to the being of the emergent subject on the analogy of the organic being's assimilation of the food it takes and makes it a part of its own being. Interestingly enough the very same analogy is implicit in Abhinava's process of transformation of the *aṇu* into Śiva as he has made use of the term *jighatsā* a derivative of *ghas* caused by appetite:

> Whatever is there in the world enshrouded by *māyā* is food as it were, while Lord Śiva is the eater of all this and so I am. He who understands like this needs to be regarded the actual teacher of Śaivism who has reached the essence of things beyond the span of the world.

How Whitehead could draw so close to Abhinava without any possibility of contact with his writings is interesting to think about, particularly as his approach to these cosmological problems is purely logical and scientific as distinct from Abhinava's traditional and experiential via yoga. To say the least in this regard it amounts to validation of the conclusions reached by both of them irrespective of divergence of their approaches.

5 Tantrāloka X.223

VI. Abhinava, Freud and Jung

Coming nearer home to psychologists dealing primarily with experience than remaining confined to philosophers with their main thrust on rationality, let us talk of Abhinava's proximity with and difference from Sigmund Freud and Carl Gustav Jung. Freud has concentrated on both ends of the human life, namely, Eros and Thanatos representing respectively the Greek god of love and the belief that the soul dies with the body. It is under the imperative of the said god that man indulges in the act of sex as a necessity not only to produce life but also to keep it healthy. As per his contention, there is a contrariety between the male and the female lacking either of them the mechanism the other is endowed with. That is the cause of attraction of one for the other. While satisfaction of this tendency keeps both of them healthy inhibition of it causes tension and disease. The act of sex, therefore, is a matter of prime necessity for the maintenance of life.

Abhinava, on the other hand, has tackled the problem of contrariety between the male and the female by the androgyne of Śiva and Śakti suggesting thereby the solution of attraction between the two sides through recourse to the Self as the way not only for relief from the tension but also as the source of immeasurable delight as Śiva as the representative of the Self is. Abhinava has not only theoretically suggested this way out of this innate tendency of the human nature but has practically demonstrated it by his own way of life remaining celibate throughout and becoming a yogin of the first order as is evident from his writings of the *Tantrāloka* on the one hand and the sublimated form of eroticism revealed in his aestheticism. Whatever residue of the inclination to sex supposed to be still remaining in the human, as a way out to its satisfaction he has suggested the messenger, *dutī*, a system for the catharsis of it under which the aspirant has to make use of the *dutī* in the act of sex but only disinterestedly for the experience of the state of liberation from both the sides, the female, thus, acting as the messenger to the state of liberation.

As regards the Freudian tendency to die as supposed to underlie the core of the will to live, and thus presenting a point of contrariety and hence tension in the unconscious part of the human mind, Abhinava has mooted out as its antidote in the form of the latency of Śiva-hood in the psyche of the individual conceived as an atomic form of Him known as *aṇu*.

As regards Abhinava's comparability with Jung, it is relatively much more

obvious. At the start it needs to be noted that Jung's departure from the Freudian psychology started with an event of meeting between the two in the year 1907 against the background of almost teacher-taught relationship between them until that date. Freud came to Jung's house, as his autobiographical details tell us and tried to persuade him to work under a plan to turn sex into a dogma. Even after trying to convince Jung for as long as thirteen hours Freud failed to make him agree to his proposal resulting in so much desperation on his part as to fall back on his chair out of a swoon. The event of departure from Freud on this point proved so disturbing on the side of Jung also that, as he tells us, he, too, began to fall back into the unconscious. It is against this background that he had his constructed house close to a lake and began to practise yoga in what form one does not know, however, as a remedy of his malady. It was as a result of this practice until the year 1914 that he happened to evolve his idea of the collective unconscious over above the Freudian idea of the unconscious as a residue of inhibited desires particularly of sexual nature.

His idea of the unconscious came to be developed owing to the trace of such outlines of ideas in it particularly owing to layers as revealed in course of dreams of deeper significance and analysis of the experiences of his patients. Thus the unconscious came to be developed as a vast reservoir of outlines of ideas lying latent in the depth of the human psyche and were termed as archetypes. This stream of his psychology remained flowing until the year 1945 until an American scientist came under his treatment for uneasiness of mind with none of his wishes having remained unfulfilled. Following a close study of his dreams as delineated in pictorial form what Jung happened to conclude that the patient's mental problems might have become resolved with the coordinated centralisation of his archetypes as revealed in his dreamy figures. This discovery of him came to be termed by him as the archetype of Self as central to all kinds of archetypes. Apart from Plato's model of the Idea of Good as available to him from his background, what seems to have helped him in his formulation of the archetype of the Self was a meeting of him with Raman Maharṣhi at his *ashram* in Tamil Nadu a few years earlier in course of his visit to India in the year 1937.

Apart from the *Upaniṣads* and their tradition, it is perhaps Raman Maharṣhi who had the most vivid experiences of the Self independently of all external influence on him in his early youth and to have identified it in the form of the hill Aruṇāchal in his vicinity reminding the reader of the same viewpoint of Abhinavagupta concerning the mount Meru as delineated in the eighth chapter of the Tantrāloka dealing with the idea of *deśādhvan* wherein he considers

the mountain as the most impressive emblem, *liṅga* of Śiva placed against the background of the whole of the earth as its pedestal, *yoni*, representing Force as His consort.[6] Viewed in the light of the Maharṣhi's direct experience and Jung's deduction out of the American patient's drawings and resolution of the psychic problem, Abhinava's view of the Meru and its pedestal can at its best be rationally explicable in terms of projection of the idea of the Self on the mountain coinciding with that of his Śiva eventually as a device for the commonplace understanding of Him.

Secondly, it is important to note that there is a striking parity between Jung's idea of the archetypes anima and animus representing respectively the female and the male elements in the human nature. According to him, these two archetypes abide in the human nature side by side as complementary to each other. As such, it is owing to dominance of either of them that the individual turns out to be female or male. Following the determination of the sex, it is significant to note that while anima is introvertive, animus is extrovertive. In view of this sort of complementarity of anima and animus archetypes in the human nature as discovered by Jung has its anticipation in Abhinava's view of the androgyne of Śiva and Śakti corresponding to the male and the female. The complementarity of the male and female elements in the human mind is not only contradictory of the Freudian contention of opposition between the two sides as standing annulled by Jung's viewpoint as corroborated by Abhinava's view of androgyne of Śiva and Śakti has a long history behind it anticipated by thousands of years as its root lies in the *Bṛhadāraṇyaka Upaniṣad*. The Upaniṣad states that there was uniformly a single individual having no scope for enjoyment. Over and above that deficiency in that state of being he rather became afraid of his loneliness. To get rid of this fear he divided himself into two like two parts of a grain as really he had that property of division inherent in him in the form of the male and the female remaining in constant embrace of each other. Being set apart from each other the parts got restored to them their respective inherent nature in the form of the man and the woman. In support its contention, the Upaniṣad refers to the human instinct of feeling his fullness only in their embrace of each other. This view of the Upaniṣad has been attributed to its most celebrated sage Yājñavalkya.[7]

There is another point of unanimity between Abhinava and Jung concerning the use of dream experience of initiation on the disciple as suggested by Abhinava

6 Tantrāloka, VIII.45

7 Bṛhadāraṇyaka Upaniṣad, I.4.3

and considered as the most important devise in the treatment of mental and psychic patients by Jung.

VII. Jung's Collective Unconscious versus Abhinava's Cidākāśa

While the collective unconscious unfolds itself mainly in the state of deep sleep, *cidākāśa* remains unfolded in all the states of consciousness, however, particularly in the state of *samādhi*.

The collective unconscious is acceded to through withdrawal of impressions of hoary past inside the psyche. As against it, *cidākāśa* is rid of interiority as well as exteriority. Here the world in all its actuality and reality is realized as one with one's total being, *ātman*.

Collective unconscious is a state of unconsciousness. As distinct from it, *cidākāśa* is actual and real in all the sense of supernal consciousness. It is the realization of the inherent consciousness behind everything.

With this deliberation in course of understanding the position of Abhinavagupta vis-a-vis the Western thought both philosophical and psychological, now we have reached the point where we may turn to the Indian side which, as a matter of fact serves as his proper background. On this side, apart from the Vedic *Saṁhitās* and formulation of their stray visions in the form of the Upaniṣads along with the way to realisation via the exercise of breath-control as dealt with in the *Āraṇyakas* which all we have dealt with already in the beginning now is the turn of the *Bhagavadgītā* and the *Yoga-Sūtra* of Patañjali.

VIII. Abhinava and the Bhagavadgītā

As regards the *Bhagavadgītā*, Abhinava has kept its views all through in his mind while writing *Tantrāloka* as is evident from his references to it in the text particularly as made out by his commentator Jayaratha. One such pertinent case is verse No. 67 of the eighth chapter of the text dealing with the post-mortal state of the soul. The *Gītā* tells us that the destiny of the soul is determined by his contemplations at last at the verge of his departure from the world. It tells us that the soul of the dead reaches the same state of being as he was mindful of during the last moments of life. One of his most intimate followers Maheśvarānanda towards the close of his *Mahārthamañjarī* has identified *mahārtha*, the great secret in the form of the message of the *Gītā*. Abhinava himself has written a commentary of the *Gītā*, under the title *Gītārtha-saṅgraha*

expounding particularly its secret yogic ideas. As such, it would be unfair for Abhinava as well as the *Gītā* to think of him in complete independence of the sacred text messaging out particularly how the Self needs to act in this world without caring for the result especially in self-interest. Since such action would require self-control in regard to every aspect of the personality, namely, willing, thinking and doing, the individual needs to develop the outlook of a yogin. This, indeed, is the great secret of the *Bhagavadgītā* as understood by Abhinava's great disciple Maheśvarānanda of the fourteenth century AD.

The only significant divergence of Abhinava from the *Bhagavadgītā's* line of thought is his devotion to Śiva and condemnation of Vaiṣṇavism as a lower *śāstra*. This, divergence, however, needs to be minimised in its weight in keeping with the sectoral compulsions of Abhinava as against the Vaiṣṇavite burden of the *Gītā*.

IX. Abhinava versus Patañjali

So far as Abhinava versus Patañjali, the author of *Yoga-Sūtra*, is concerned he has made only a couple of references to the latter one directly and the other understandable by implication. In the direct one while talking of descent of the force of consciousness, *śaktipāta* at verse No. 146 in the thirteenth chapter of the *Tantrāloka*, Abhinava happens to refer verbatim to *sūtra* no. 33 of the third chapter of the *Yoga-Sūtra prātibhadvā sarvam*, meaning that by means of use of the innate reflective power of genius, *pratibhā*, everything is possible howsoever inaccessible otherwise to the mind of the individual. By referring to *pratibhā* in this context Abhinava obviously amounts to equal it with the descent of the force of consciousness from its supramental state.

As regards Abhinava's reference to another aphorism of Patañjali, it is understandable from his use of the phenomenon of possession of the aspirant by an evil spirit, *piśāca*. He has referred to this phenomenon on behalf of some text titled *Mālā*. Referring to this text he reports that how it has been stated there that on aspirant's piercing through the higher *cakra* there is the danger of being possessed by some evil spirit which may mislead him. He has indicated to that spirit as a snake, *bhujaṅgam* emerging out of *mantra, nāda* and *vindu* of supernal nature. This psychic phenomenon is comparable to the import of Patañjali's formula, *sūtra*, occurring at No. 51 of the same third chapter of the text titled *vibhūtipāda*. Use of the word *bhujaṅga*, snake, as the characteristic feature of the agency of distraction as understood by Patañjali on arousal of attachment to

the beatitude and sense of self-glorification on achieving some higher state of mind of the yogin seems to refer to the awakening of the force of ***kuṇḍalinī*** in terms of Abhinava to which surprisingly enough there is no reference at all in the *Yoga-Sūtra* and hence Patañjali was required to characterise it as an agency of distraction at the higher state of psychic progress.

Apart from this kind of divergence between these two authorities of divergent paths, namely, Vivekaja-mārga of Patañjali and Yogaja-mārga of Abhinava, there is still a wider point of gap between them on their respective perceptions of the final state of being aimed at by them. Needless to point out that both of them equally well characterise that state as one of liberation with this marked difference between them that while the state of liberation is redemption from the clutches of the world as represented by *Prakṛti*, Nature, from the viewpoint of Patañjali, while it lies in the self-fulfilment of the atomic individual in his restoration to his Śiva-hood from the viewpoint of Abhinavagupta. Thus, while the end of the discipline of yoga according to Patañjali is attainment of aloneness absolutely away from the touch of Nature representing everything else as its product, in view of Abhinava it is the state of self-fulfilment of the individual in his inclusion in the range of his being of the entire universe including Śiva as the highest state of existence, consciousness and delight.

X. Abhinava versus Śaṅkara

On account of this kind of inclusiveness of Abhinava which, too, has emerged out of the androgyny of Śiva and Śakti, he has become quite distinct from Ācārya Śaṅkara another and most important exponent of non-dualism which also is the trait of his School. If the inclusiveness of Śaṅkara is a logical consequence of the neutrality of Brahman as the final goal of his philosophical system along with the concerned spiritual practice; this spiritual practice as per his system is most clearly articulated in his *Nirvāṇa Saṭkam*, a poem comprising only six verses. In this composition the great Ācārya right from the beginning to end is negative in all his references to himself. He says that he is neither the earth nor the water, neither the fire nor the air, neither the space nor the mind, neither egotism nor the intellect leaving only his oneness with Śiva. Interestingly this is also the thrust of Abhinava's philosophy in all its theory and practice but has been reached at via the route of inclusion and acceptance of everything sought to be unconcerned with by Śaṅkara but for the positivity and acceptance of an extremely positive shape of Brahman in Its attributes such as existence,

consciousness and bliss over and above its absolute neutrality.

Śaṅkara's non-dualism besides being quite innate to him has been strengthened by the Upaniṣads which he commented and that, too, most profoundly in the odd situation of the cave of Vyāsa in Badarikāśrama at the age of less than even sixteen years. All this is surprising and yet true reflecting the innateness of non-dualism to his inner being. As regards the case of Abhinavagupta, in this regard, he has behind him the non-dualistic tradition of Somānanda, Utpaladeva, Lakṣmaṇgupta and Śambhunātha, such a galaxy of teachers of Advaitism besides Bhūtirāja, his teacher of *brahma-vidyā*. In this regard what seems to be most likely is that this tradition of him was somehow or the other a result of Śaṅkara himself via Somānanda who happened to precede Abhinava broadly by a margin of just four generations coinciding probably with the date of arrival of Śaṅkara in Kashmir. Preceding Somānanda, Śaivism in Kashmir itself was dualistic all the androgyny of Śiva and Śakti notwithstanding and is still continuing to dominate in south India.

As regards the possibility of effect of this non-dualism as centric to Śaivism on the ethical side of the human nature, Abhinava has given the example of a criminal thinking of himself continuously that he is a criminal becoming perfectly criminal although he was probably not so initially. Extending the same psychological viewpoint to one's constant contemplation that he is Śiva, there is little doubt in the transformation of the contemplator becoming Śiva-like with the development of all such virtues in him as are associated with the view of Śiva culminating eventually in attainment of the state of optionlessness, the ultimate objective of life.[8]

XI. Abhinava versus Sri Aurobindo

Sri Aurobindo's integral Vedānta also seems to have drawn considerably from Abhinava in his effort to eliminate the negativity of Śaṅkara's way of approach to the reality. The point of his contact with Śaivism seems to have its root in his employment to the service of the King of Baroda following his return from U.K. sometime in the year 1893 and staying there until 1904. During that period he is reported to have been a voracious reader borrowing big volumes from the library and returning the very next day creating suspicion in the minds of officials concerned. By that time the Kashmir Series of books had become published.

8 Tantrāloka XV.269-270

However, nowhere in his writings has he admitted to the range of his readings much less to any publication of the series concerned.

The existence of these schools of non-dual Śaivism that later became known as Kashmir Śaivsm was first brought to the knowledge of the world by Georg Buhler in his published report in 1877 entitled "In Search of Sanskrit manuscripts in Kashmir, Rajputana and Central India". In 1911 a Research Department was set up by the government of Pratap Singh Sahib Bahadur, Maharaja of Jammu and Kashmir. Under the auspices of this Department, Kashmir Series of Texts and Studies was published starting from 1911 and the last one was published in 1947.

In any case, the effect of Kashmir Śaivism particularly of Abhinava's variety on his idea of the integral Vedanta is quite obvious on several grounds. Parallel to Abhinava's Śiva, Aurobindo's Brahman also is Existence, Consciousness and Bliss. He conceives of consciousness as the central force responsible for the creation of the world. In this respect he had made a clear departure from Śaṅkara inasmuch as in Śaṅkara's Vedanta that creative agent is *māyā*, illusion and hence her creation, too, is a mere illusory appearance like the mirage. Just like Abhinava's Śakti, Aurobindo's consciousness-force also is three-dimensional, namely, willing, doing and awareness. Thus, it is actual instead of being just illusory. Just like Abhinava, he also has carved out several stages above as well as below the mind in the form of the higher-mind, illumined mind, intuition, overmind and supermind matching Abhinava's grades like *mantra*, *mantreśvara*, *mahāmantreśvara* and *Sadāśiva*. On the lower to mind there are matter and life parallel to Abhinava's earth and *prāṇa*. There is also some sort of parallelism between the two in regard to the processes of involution and evolution. Inasmuch as Abhinava has conceived the possibility of a jar becoming Śiva ultimately, Aurobindo also thinks of the possibility of matter's divinisation. If Aurobindo's idea of divinisation lies in the act of inculcation of the sense of existence, consciousness and bliss in matter, in the case of Abhinava it lies in restoring it to its original state of Śiva-hood. In any case in view of both of them consciousness itself is both the efficient as well as the material cause of everything in the world via processes of involution and evolution.

XII. Abhinava versus Mahāvatāra Bābā

Besides the integral Vedānta and Yoga there is some point of affinity of Abhinava with the *kriyā-yoga* of Yogananda of the fame of the Autobiography

of a Yogi. In his well known autobiography Yogananda claims to have contact with a Himalayan yogi of the highest order named by him as Mahāvatāra Bāba who could appear at any place of his choice or disappear in the void. Yogananda claims to have learnt from him a kind of yoga, namely, *kriyā-yoga* and to have popularised it in certain circles in India as well as abroad. The Hindi translator and commentator Dr. Param Haṁsa Misra of Tantrāloka has found out some traces of the *kriyā-yoga* in the talks and writings of Pandit Gopinath Kaviraja of Varāṇasī. In fact, there is a slight terminological variation in this kind of yoga, one of them being known as *karma-yoga* as held out by the *Bhagavadgītā* and lying in selfless action while the other has been popularised by Yogananda. Going deeper into the matter, the term *kriyā-yoga* occurs for the first time in the *Yoga-sūtra* of Patañjali as the very first *sutra* of its second chapter wherein it has been defined as a collective practice of *tapas*, *svādhyāya* and obeisance to God. Abhinava, however, defines it in a different way. As per his definition in *Tantrāloka*, it is not that action is different and yoga is different. As a consequence of ascension of the intellect on the essence of things and the consequent result of pacification of passions of mind whatever happens is known as *kriyā* or indeed *kriyā-yoga*.[9] Obviously this definition of *kriyā-yoga* presupposes a pair of conditions. One of them is ascension of the intellect to the essence. That essence, in view of Abhinava cannot be anything else except for the world's as well as of the individual's rootedness in Śiva or the combined form of Śiva- Śakti.

As regards the difference between *kriyā-yoga* and *karma-yoga* from the grammatical viewpoint, since *karma* is the result of *kriyā*, *kriyā-yoga* may be taken to stand for the process to the end of *karma-yoga*. These respective positions of the two terms seem to fit quite well with their definition in both the texts as pointed to above. As regards Patañjali's definition, *tapas* is a process of self-purification as preparation to self-improvement aiming at clarity of consciousness. The same is the objective of *svādhyāya* also no matter be it taken in the sense of the scriptural text or one's own psychology. The common aim behind all these procedures is control over passions, clarity of consciousness leading to awareness of the essence of things characterised as God, Śiva, etc. and submission to Him in all possible ways, namely, in action, ideation and emotion. All these three aspects of the human nature being mutually integrated in the man's inner being as well as their manifestation outside in the world, whatever action the individual would accomplish would amount to submission to the essence or the God in whatsoever denominational form. This is what amounts to *karma-yoga*.

9 Tantrāloka, I.151

In view of this clarification on respective statuses of both the denominations, it is obvious that while the *Gītā* emphasises the end-result of the practice of yoga, Yogananda's teacher lays emphasis on the process by passing through which the aspirant may reach the end or hit the goal of life. Before Yogananda's naming him as Mahāvatāra Bābā he was known as Bālakanātha as he had remained like a youth even after centuries of life. He belonged to the same sect of yogins which is responsible for creation of such texts on Yoga as Gorakṣa Saṁhitā, Haṭhayoga Pradīpikā, Haṭha Ratnāvalī in the Medieval age. The famous text *Mahārthamañjarī* by Maheśvarānanda Nātha of the fourteenth century AD also goes to the credit of the same School of yogins. Needless to point out that this Maheśvarānanda Nātha belonged to the lineage of Abhinavagupta and his School beginning from Somānanda. This has become obvious from another biographical work titled *Apprentice to a Himalayan Master* written by Mr. 'M' and published in 2010. As is obvious from Swami Kriyānanda's *Rāja Yoga*, published in 2002, *kriyā-yoga* is the same as is the yoga of Gorakṣanātha and others with its special emphasis on control of breath, *prāṇāyāma*, as the way to clarity of consciousness and realisation of the object of yoga, namely, oneness with Śiva.

Since Abinavagupta belongs to the same School there is nothing surprising in finding out the traces of *kriyā-yoga* in the *Tantrāloka* as referred via our quotation at footnote No. 9. As is obvious from the *Tantrāloka*, Abhinava's account of the processes aiming at Śiva-hood is the most profound in its range, gravity and wealth of yogic processes along with their details. His details include reference to several other *cakras* above the *ājñā* until the *sahasrāra* which is the playground of the higher *kuṇḍalinī*. It includes *samani* and *unmanī* states of consciousness. The mysterious system of nerves and their centres known as *cakra* obtain in the human body in two grades which are the lower and the higher. The lower part of the system comprises of four *cakras*, namely, the *mūlādhāra*, *svādhiṣṭhāna*, *maṇipūra* and *anāhata*. These are supposed to be lower on account of their involvement in sustaining the physical existence, serving as the lotus of the Self, playing the role of the centre by virtue of being the meeting ground of all the seventy-two thousand nerves including the ten main ones as also of the ten kinds of forces of vitality known as *prāṇas*. Besides this, it is also considered as the central fire-place supplying heat to the body. *Anāhata* is the heart-plexus responsible not only for purifying the blood and supplying the same to the whole of the body but also for controlling the emotional aspect of mind.

As distinct from the lower is the higher part of it known as *dvādaśānta* on two

accounts. One of it is the gross length of the area covered in the body measuring broadly twelve finger-ends from the throat to the sagittal suture located at the crest. The second one of the reasons behind the denomination of it as such is the fact that it has been found to cover as many as twelve loci of principles. The first ladder of it is the *cakra* known as *viśuddha* which controls the sound, *svara*. The second one is the *cakra* known as *ājñā* which acts as the centre of dispersal of ideas and sounds corresponding to them, *visarga*. The third step is known as *cakreśvara* comprising all the consonant sounds from *k* to *kṣ*. The fourth one is known as *vindu*, the point. The Fifth is known as *ardha candra*. The sixth is known as *ridhinī nāda*, the point of inhibition of sound. The seventh is *nādānta*, end of sound. The eighth is the locus of *śakti*, the force, followed by *vyāpinī*, pervasive, and *samanā*, concentrative in the form of focus of mind. The next to it is the step known as *sāmanasa*, equipoise, which in its turn is followed by the step known as *śāmbhava*, related to Śambhu, which is indicated by transcendence of the point, *parā-vindu*. As is obvious from the denominations of these steps covering the *dvādaśānta*, they are related to sound and the state of soundlessness in keeping with the corresponding states of mind stopping its operation as indicated by the stoppage of sound at the end. Thus the division of all the stages of *dvādaśānta* is based on the idea of coordination of sound and functioning of mind as the foremost instrument of consciousness in the human personality. All these details concerning the coordination between phonology and psychology seems to have emerged in course of recitation of the sound *Om* in its lengthened form, *pluta*, along with deep contemplation on its sense as representing the entire Reality in both its phases, universal and supernal as it stands for the virtue of having been considered as the most fundamental one right from the very beginning and to have served as the stuff of creation as well as the source of the corresponding consciousness in all its modes and forms.

To come to Abhinava's deliberation on consciousness, in sharp contrast to the contemporary view of consciousness as primarily sensory developing gradually into the mental. The main source of strength of this viewpoint at present is the empiricism of science holding the sway today by virtue of the ever-increasing facilitation of life by validation of the scientific way of thinking. Obviously, Abhinava's view of consciousness has its root in the act of self-consciousness going deep to the core of the mind. If perception has its undeniable source in the validity of the existence of all we perceive, contemplation has its source in the verity of one's own self which, too, is equally well undeniable if not more since denial of verity to it involves the danger of collapse of the possibility of perception

itself notwithstanding the continued existence of the world outside, for the existence of which, however, there would not remain any means of validation.

For Abhinava's viewpoint, the force required for validation of even the external world in its existential value is consciousness as concentrated in the self and brings the possibility of perception itself via its channelling through the sensory mechanism. As such, Abhinava holds consciousness as substantial as existence itself as it is responsible for its very being as well as working destined to get dissolved into it. It is the conjugal companion of the total range of Being as represented by Śiva. Unlike the Prakṛti of the Sāṅkhyas being totally opposite to its incidental, inexplicable and ad-hoc companion termed as Puruṣa, Consciousness as the Force of Śiva remains always inseparably associated with Him so much so as to conjointly form an aspect of His body as is evident from the concept of *ardhanārīśvara* wherein while Śiva appears as the male aspect of one and the same personality, consciousness stands for the female. It is due to such an abiding association between Śiva and His force of consciousness that wherever there is Being, there is also consciousness. The proof for it is the invariability in the coordination between consciousness and existence inasmuch as wherever there is the sense of existence, there is also the presence of consciousness. If existence cannot be divorced of consciousness, the latter cannot be divorced of existence either.

Consciousness, indeed, is omni-conscious, looking within as well as without, facing towards the past as well towards the future besides the present itself. Possibility of history and predictability of events are instances to the point.

Luminosity is the basic feature of consciousness. It is owing to this attribute of it that whatever we get to know becomes illumined to us, no matter be it intellectual or perceptual. According to Upaniṣads as well as Abhinava even the physical light has received its luminosity from consciousness. The cause of its physicality is its intermixture with properties inhibitive of luminosity. Variations in the luminosity of the sun, the moon, planets and stars as well as various forms of fire are illustrations on the point. Rightly has the *Kaṭha Upaniṣad* stated that in consciousness there is no access of luminosity of the sun, the moon, the stars, planets, lightning or even of fire. Rather it is due to the luminosity of consciousness that they all bear their luminosity.[10]

10 Kaṭha Upaniṣad V.5 and also see *Tantrāloka* III.117

Abhinava considers consciousness as of autonomous nature. It is due to this autonomy of nature that it assumes various kinds of impositions on itself resulting in intensity, modesty, etc. in its luminosity.[11] The luminosity as prevailing in luminaries like the sun, etc. in his view, is a defiled form of the original one as is to be traced in the consciousness of Śiva which needs to be inculcated by the individual to rise above all limitations he otherwise remains subjected to.[12] As we find in the human nature, consciousness always keeps moving. This is most obvious in the fickleness of the mind. All this mobility of consciousness as reflected in the mind and elsewhere is due to constant vibration in the ocean of consciousness, as it were. As the sea keeps vibrating all the time so does the sea of consciousness. This function of it is also purposive. If consciousness were to remain all the same constantly, variability in the behaviour of the world of consciousness would come to an end.[13]

In Abhinava's view, subsidence in the midst of vibration is, however, the real secret of Being an ocean. This is evident from Consciousness forming the core of the universal being on the one hand and getting stagnated in the form of fixity of matter on the other. This stagnancy is symptomatic of its tendency of stultification on the lower side while equipoise of it in the state of ***samādhi*** is indicative of same tendency of it on the higher side, with the necessity of the evolutionary process serving as the conduit between the two extreme ends and creating the possibility of awareness of the business of the world.[14] This is why there has emerged the possibility of consciousness emerging out of the physical inconscience. It is owing to the working of this process of evolution that heart, all its physicality notwithstanding, becomes the centre of consciousness in the human constitution.[15]

According to him, consciousness is three-dimensional being as an aspect of Śiva in the existential sense as well as the sense of consciousness. Śiva, according to this statement, is consciousness itself in the existential sense. He is the Being of the nature of Consciousness. This consciousness as inherent in Him has three aspects, namely, will, knowledge and action but for which He could not be regarded as the Being along with the attribute of existence.[16] It is something

11 *Tantrāloka*, III.118
12 Ibid., III.119
13 Ibid., IV.184
14 Ibid., IV.185.
15 Ibid., IV.186A
16 Tantrāloka, IV.187

only in existence which can will, know and act. So is Śiva with consciousness as His inherent quality in the existential sense of Force. It is by virtue of inherence of the force in Him that He expands Himself in all these three forms inside in the form of the human psychology as well as outside in the form of the world as a whole in its actions, awareness and the requisite will behind them. That existential value of Him being externalised assumes the form of the fire of awareness while the same being interiorised serves as the source of sound getting converted into contemplation.[17]

Universality in the manifestation of consciousness is due to its transparency while the division of individualities in the totality is due to each one of them being pegged down to its specific forms and limitations serving as the cause of internal contradictions.[18] Consciousness behind the entire variations of individualities is but one and rid of all options but makes it subject to options and variations coming down to the level of individuals.[19]

It is pure consciousness which having forsaken its aspect of knowability illumines itself expressly as the space. Space is indeed consciousness itself shorn of its express objectivity and appearing as a sheer vacuum with nothing in it to make itself knowable.[20] This statement of Abhinava finds its elucidation in Greek Philosopher Empedocles' denial of space as a positive entity above earth, water, fire and air since ancient times and continuing to be held as such even until now in scientific circles defining it now as a sheer blank calculable in its blankness through the relative location of objects in it. Vacuity of space is indeed due to the deliberate effort of consciousness to escape objectivity leaving scope for its sheer subjectivity.

However, it is out of this subjectivity of it that emerges *prāṇa*, life-force assuming the form of air as a wave of it creating the possibility of emergence of life as the basis of the spectacle of consciousness coming out of it in a renewed form.[21]

This is the secret of space according to Abhinava. As regards that of time, it is dependent on the frequency of breath which in its turn is dependent on the vibration of the sea of consciousness as the ultimate basis of whatever is there

17 Ibid., IV.190
18 Ibid., V.13
19 Ibid., VIII.30b-31a
20 Ibid., VI.9
21 Ibid., VI.11

in the universe.[22] Thus, the subsidence as well as emergence of the world both is dependent on consciousness as the path of the function of Force, *śakti* whose vibrations assume the form of the world in its innumerable tangibility.[23]

In view of this status of consciousness, Abhinava warns, those who underestimate it as a sheer bodily property due to the malice of action clouding their minds, are destined to lie asleep in the deep cave of inconscience like creeping insects.[24]

XIII. *Kuṇḍalinī* and the Christian Legend of Snake:

In the Bible there is a prominent legend of Satan coming to Eve in the form of a snake in the heavenly garden of Eden with the motive of seducing her to persuade Adam, her male counterpart, to insist upon him to taste the forbidden fruit and accedes to have sex with her resulting in the origin of the human race. So far as the origin of the human race in this act of procreation is concerned, the event proved a boon to mankind. Still, however, it laid the foundation of the instinct of sex in him with all its forcefulness consummating in its acceptance in the Freudian psychology as the principal one amongst all other instincts in him and thus in diluting the entire complex of the human nature and the corruption of it to the extent of leading to his madness with the overweighting development of the unconsciousness in him, clouding his consciousness with the result of perversity in his nature. It is due to her that he has become a victim of sufferings of all kinds, in spite of his otherwise divine nature having had his origin in God and having the advantage of living in the Eden.

This event of perversion of the human nature is anticipated very much in Patañjali's *Yoga Sūtra*, III.51, having already been quoted in this write-up and reading as *sthānyupa-nimantraṇe saṅga-smaya-akarṇam punaraniṣṭaprasaṅgāt.* This event of acceding to Satan on the part of Adam resulted in the creation of individual's individuality with all his propensity of attachment to his individuality which is obviously of the nature of attachment and assertion of his individuality which are illustrative of both attachment and egotism and hence of the corruption of his nature. Though *kuṇḍalinī* has escaped mention at the hand of Patañjali in this aphorism, it must be implicit in his relating to this stage of consciousness of the aspirant. This point is very much explicit in Abhinavagupta's conception of *kundalinī* as a serpent as symbolic of the integrality of the life-force. As against

22 Ibid., VII.62
23 *Tantrāloka*, VII.68
24 Ibid., IX.138

it, Christianity's condemnation of her as an agent of Satan, bears out the failed effort of Christianity to integrate it with the forces of goodness on account of successful experience of the yogins with regard to this representative of the life-force lying concealed at the base of the human body over and above Patañjali's characterisation of it as *piśāca-āvesha*, being possessed by the Satan. It was perhaps of that positive experience on the part of a *tāntrika* like Abhinavagupta that it happened to be associated with Śiva as His eternal companion.

The positivity of Abhinava's experience in regard to this force is very much obvious from the recognition of it on his part as lying embodied in the human personality as a representative of the force of divinity capable of elevating his psyche so much as to lead him to the Divine as symbolised as Śiva supposed to lie awaiting for her rise to meeting Him in highest centre of his consciousness as is the *sahasrāra* at the acme of man's aspiration for spiritual transformation which lies in purification of consciousness. It is via this kind of realisation that he has happened to realise the essential oneness amongst all luminaries including the physical and the spiritual as embodied in the form of the sun, the moon, the fire and the lightning as is obvious from the statement of the *Kaṭha Upaniṣad* quoted already in the write-up amounting to suggest that the illumination of the Self is inaccessible to that of the sun, the moon, fire and lightning and that these luminaries and sources of light have rather borrowed it from that source. The truth of this statement is very much obvious on the psychological level from the dependence of these luminaries from their recognition of these on the basis of their perceptibility through the factor of self-consciousness of the perceiver expanding its territory to the world outside. The external world would have remained totally nothingness outside the purview of the self-consciousness of the individual with all the limitations of it. Abhinava's contention of the possibility of universalisation of the human psyche at the acme of its growth through purification of it on having realised his oneness with Śiva who otherwise remains confined to his animal nature with all kinds of limitations in its range of its expansion.

The expansion is so important as it involves a long procedure. The basic seed of it is the self-consciousness of the individual. As that factor of the human psychology, it tends to remain exteriorised. Being drawn back to itself it gets interiorised and moves upward in its scale of being comprising of *cakras* as related to five primeval elements of the external world existing in a summary form as controlled by *mulādhāra*, *svādhiṣthān*, *maṇipura*, *anāhata*, and *viśuddha* representing the earth, water, fire, air and ether (space) respectively.

Rise of *kuṇḍalinī* results in the purification of consciousness in its entire physicality and individualistic accretions and superimpositions. Having got rid of it, consciousness get restored to its purely psyche nature and hence to its original purity and luminosity.

This much having already been achieved by yogins, Abhinava's contribution in this regard lies in further contribution to it in regard to what he calls *dvādaśānta* before entry into the *sahasrāra* resulting in full blaze of its luminosity following removal of all superimpositions on it including both the physical and the psychic and resulting in oneness between Śiva and Śakti the ultimate principle of being consciousness and delight and His force of creativity having come to the main cause of the world. But for this much exercise on the part of the aspirant the ultimate principle of being, etc. and that of creativity would remain independent of each other for the sake of the individual concerned. In the state of this separateness between these dichotomies of Creator and His force of creativity, totality of Reality would remain in a dichotomous position from each other leaving consciousness and reality as opposites to each other.

XIV. Hypnosis versus *Samarasībhāva* between the Teacher and the Taught as the point of culmination of the Process of Initiation

The clouding of consciousness in the contemporary psychology has gone so deep as to acceptance of the unconscious as a basic constituent of the human psychology resulting in the perversity of the human psyche. In order to get rid of this perverse development instead of such a flimsy device as mesmerism, Abhinava has shown the way to initiation wherein the teacher at the end of the ceremony of initiation make the disciple sit face to face to him and tries to restore to him to his real state of consciousness via creation of *samarasībhāva*, bringing the disciple up to the same length as his own resulting in his elevation to the status of the teacher whereby he may now onwards transform the *paśu* into Śiva.[25] In comparison to the device of hypnotism familiar in the modern psychology how positive is this device of *samarasībhāva* as suggested by Abhinava. The difference between the two ways of impressing his state of mind on the disciple by the teacher can be understood from the consideration of the real meaning of hypnotism and *samarasībhāva*. The word hypnosis is devised from *hypnos* representing the Greek God of sleep. Hypnos is none but the Sanskrit word *svapna* meaning dream, the change in the pronunciation is due to the tendency of Greeks substituting the Sanskrit *sva* by the Greek

25 *Tantrāloka*, 29.272-276

hypnos. Thus, hypnosis is nothing but inducing the subject to go to sleep instead of remaining wide awake. It is imaginable how disastrous is hypnotism to the human psychology wherein instead of opening the consciousness of the subject to the consequences of the state intended to bring to him, he is made to loose it to sleep with whatever remainder he is left with by the time of the device used on him for his betterment. Obviously this amounts to placing him in a more intense state of darkness than he was suffering from. As against it, the device of *samarasībhāva* is highly positive and constructive.

XV. Integralism of Abhinavagupta as an Antidote to the Modern Sensualism

The modern age is distinguished by its exclusive emphasis on the senses and the sense mind. This has happened mainly due to surprising success of science particularly the physical in its yield of unexpected facilitisation of life in all walks of life. As such, it has come to convince people as the only proper way to life and living. There is no doubt about this aspect of the conviction and development. Extension of this philosophy to the moral and spiritual problems, however, has resulted in sordid break down in the human attitude to life and purpose of living as was very much obvious from the well-known saying under the effect of ancient materialism (*Cārvakas*) declaring the way to it lying in as much comfort to the body as possible as is explicit from its saying that till one endures in life one should aim at as much comfort to it as possible even though one may have to borrow money from others, which he would not have to pay back until the end of life following which, however, due to his body having consumed by fire, there would not remain any trace of him to have the obligation of paying back the debt.

The same is the case of modern materialism as a product of sensualism supported by modern sciences with their foundation on sensualism with its typical modifications and manifestation such as socialism, political and commercialism lacking in the role of self-conscious conscience as well as moral obligation which is the result of sensualism leading to strife and barbaric consumerism amongst nations and individuals. Senses are barely instruments handed by the Self which is the real custodian of all values of life. Sensualism prevails at the cost of this role of the Self under the rule of mechanism and naturalism both being products of organism. Mechanism is sheer coordination of organs while organism is the consequence of coordination. Thus, both are only aspects of one and the same move of elimination of any role of something holistic in running the affairs of the world and nature.

Prevalence of these ideas under the garb as scientism has wrought havoc on the holistic view of things altogether which is the cradle of spiritualism and citadel of moral values in the management of national and international affairs as well as matters personal. Following Darwinian principle of survival of the fittest nations are trying at their level best to outshine one another at the cost of any essential sense of coordination and harmony.

The integration of Abhinavagupta is the best remedy of this malady. It is rooted in the essentiality of one and the same consciousness operating under the free-will of Śiva, supernal ruler of everything individualistic, cosmic and extra-cosmic simultaneously in a completely detached way. Under His dispensation, consciousness as the basic force is operating as the stuff as well as the agent using the stuff in creating the universe, keep it going on and restoring it ultimately to its original shape just sportively. While consciousness as the basic stuff of creation results in the objective phase of things, self-consciousness is responsible for the subjective aspect of it in its entirety both being just two aspects of one and the same principle. The ground for this aspectual distinction between the object and the subject with all its seeming contrariety in ancient times was the spectacle of dream and delusion which now has got materialised in the form of the success of the scientific laws as discerned in the almost all prospective of life in the world. Such laws are discovered basically just intuitively and yet they come to hold good universally. Intuition is rooted in self-consciousness while objective verification of it is a matter of the world outside. There is obvious contrariety between the two and yet happen to display strangely enough coordination between not seemingly but also actually. Therefore, the coordination between the two entities needs to be treated as two aspects of one and same principle rather than as disparate as the Prakṛti and the Puruṣa of the Sāṅkhyas or matter and spirit or rationality of the modern science.

XVI. Heresy Popular in Kashmir related to Abhinavagupta's vanishing in the cave

The connection in the heresy popular in Kashmir sought to be suggested by Dr. Kanti Chandra Pandey in his book titled Abhinavagupta – An Historical and Philosophical Study regarding the vanishing of Abhinavagupta along with his five hundred disciples in a cave in the mountains finds little support in *Tantrāloka.* For one, Abhinavagupta would not certainly have suggested to his disciples to end life that way along with himself nor could disciples have followed his suit in this misadventure in such a multitude. Abhinavagupta was a lively personality enjoying fullness of life in its multiple aspects having got filled

with his absolute oneness with Bhairava as is obvious from his *Bhairava Stotra* written as appendage, *pariśiṣta* to his *magnum opus* in the sixty-eighth year of *Saptarṣi* Calendar. He experienced himself fully liberated even in life also and therefore he had no necessity of entering into any cave for getting redeemed from life which had been turned by him as Śambhu himself.

In support of this contention one can refer to his *Krama Stotra* verse No. 20 in the eighth volume of this translation in the appendices.

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The graphics used in the book are not our own creation but they have been drawn from diverse sources to create the conceptual theme of the book. We acknowledge our indebtedness to all those agencies responsible for creation, production or reproduction, as the case may be, of these graphics.

We hope this translation will be liked by people at large.

Noida Authors

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Summary of the Contents of Volume - III

This Volume comprises two Chapters, namely, the eighth and the ninth.

CHAPTER 8:

1. The eighth Chapter deals with the problems of manifestation of Consciousness in terms of space, termed as *Deśādhva*.

2. It talks of the dimension of the solar orb as amounting to something like seventy-two thousand kilometres at the periphery.

3. The distance of the moon is stated as one lakh yojanas from the sun while the planets are said to lie at a distance of two lakh yojanas from the sun.

4. There is a lot of account of the mountain Meru supposed to lie at the centre of the earth. The location of India as Bhārata-varṣa has been stated as towards the south of the Meru. It is said to comprise a group of nine islands, Jambudvīpa being one of them. Kumārī has been referred to as Kumāra-dvīpa. India is regarded as the only country by dwelling in which one may attain liberation.

5. In keeping with the Vedic tradition the deity Rudra has been stated as one and yet as many.

6. *Māyā*, the power of delusion, is regarded as a force of Śiva but proving misleading to the ignorant.

7. *Mahāvidyā*, the force of learning and knowledge is said to operate in two forms, *mātṛkā* and *vāgīśvarī*.

8. *Iḍā*, *Piṅgalā* and *Suṣumnā* are said to be most important in the midst of thousands of nerves.

9. Śiva is regarded as the autonomous agent of creation, sustenance, dissolution, self-concealment and grace lying at the top of everything and discharging all these functions through the Śakti, Force.

10. *Kuṇḍalinī* is said to lie asleep at the root of the *suṣumnā* as the Force itself compressed, bearing the entire secret of redemption from the earthly to the transcendent.

CHAPTER 9:

1. This Chapter has been termed as *Tattvasvarūpa Prakāśanam* seeking to determine the form and nature of the Reality. It starts with deliberation on causality.

2. *Mala*, malady, is said to be the cause of bondage and worldliness.

3. The pure of heart is said to lie beyond the access of malady. Such a person is known as *vijñānakevalī*.

4. There is a thorough discussion on the concept of *vijñānākala*, *mantreśa*, etc.

5. Dedication of one's fruit of action to someone else is said to cease to affect the doer.

6. There is also a reference to the concept of *adṛṣta* as proposed by the Mīmansā School of Philosophy.

7. *Māyā*, the power of delusion, is said to be a force of Śiva Himself meant for creation of semblance.

8. There is a passing reference to the concept of transference of force, *śaktipāta*.

9. The concept of *pradhāna*, Nature, as admitted by the *Śāṅkhyas* has been discussed at some length.

10. *Māyā*, *Kalā*, *Vidyā*, *Rāga*, *Niyati* and *Kāla* are regarded as products of the principle of *Kalā* and are said to form the garb around the individual degrading him from Śiva-hood to animality (*paśu*, limited experient).

11. There is a discussion on determination of the nature of organs of sense and action vis-a-vis the mind and intellect.

12. There is also an analysis of the nature of the relationship between substance and quality.

CHAPTER - 8

Deśādhva - Manifestation of Consciousness in Terms of Space

देशाध्वनोऽप्यथ समासविकासयोगात् ।
सङ्गीयते विधिरयं शिवशास्त्रदृष्टः ॥१॥

Herewith is going to be deliberated succinctly and in detail the mode of approach to the principles of space and way to its access as envisioned in the Śaivite literature. (1)

विचारितोऽयं कालाध्वा क्रियाशक्तिमयः प्रभोः ।
मूर्तिवैचित्र्यजस्तज्जो देशाध्वाथ निरूप्यते ॥२॥

We have already discussed the time-feature of the Lord which is of the form of action. Since His spatial aspect is of the nature of form, as a product of the temporal, it is being elucidated here. (2)

अध्वा समस्त एवायं चिन्मात्रे संप्रतिष्ठितः ।
यत्तत्र नहि विश्रान्त तन्नभः कुसुमायते ॥३॥

Since this spatial feature of Him is based completely on sheer consciousness, wherever there is absence of consciousness, there is only delusion. (3)

संविद्द्वारेण तत्सृष्टे शून्ये धियि मरुत्सु च।
नाडीचक्रानुचक्रेषु बहिर्देहेऽध्वसंस्थितिः ।।४।।

Since the path, as the spatial feature of creation, along with the state of non-being, *śūnya*, intellect and *prāṇic* forces, have been created by consciousness, it lies outside the body spreading in the form of circuits of nerves, main and branches. (4)

तत्राध्वैवं निरूप्योऽयं यतस्तत्प्रक्रियाक्रमम्।
अनुसंदधदेव द्राग् योगी भैरवतां व्रजेत् ।।५।।

Here the path itself needs to be elucidated as through travel on it the yogin may attain the state of Bhairava forthwith. (5)

दिदृक्षयैव सर्वार्थान् यदा व्याप्यावतिष्ठते ।
तदा किं बहुनोक्तेन इत्युक्तं स्पन्दशासने ।।६।।

It has been stated in the *Spanda Śāstra* that when the aspirant takes the position of sheer curiosity to understand the mystery of everything by way of complete oneness with his object, the result becomes obvious by itself requiring none to tell him anything about it. (6)

ज्ञात्वा समस्तमध्वानं तदीशेषु विलापयेत् ।
तान् देहप्राणधीचक्रे पूर्ववद्गालयेत्क्रमात् ।।७।।
तत्समस्तं स्वसंवित्तौ सा संविद्भरितात्मिका ।
उपास्यमाना संसारसागरप्रलयानलः ।।८।।

Having understood the path in all its components, the aspirant needs to dissolve them in their Lords and the later themselves in the circle of body, *prāṇa* and intellect, respectively as done earlier. All these, again, should be dissolved in self-consciousness. Bearing all these dissolved in itself, the consciousness being well contemplated acts as the fire of dissolution with respect to the occan of the world. (7-8)

श्रीमद्दीक्षोत्तरे चैतानध्वेशान् गुरुरब्रवीत् ।

ब्रह्मानन्तात्प्रधानान्तं विष्णुः पुंसः कलान्तगम् ।।९।।
रुद्रो ग्रन्थौ च मायायामीशः सादाख्यगोचरे ।
अनाश्रितः शिवस्तस्माद्व्याप्ता तद्व्यापकः परः ।।१०।।

My teacher has written in his book titled *Dīkṣottara* that Brahmā pervades from *ananta* to *pradhāna*, Viṣṇu from the individual up to *kalā*, Rudra the complex of *māyā*, Anāśrita Śiva from *śuddha vidyā* up to Sadāśiva and Supreme Śiva the Śakti. (9-10)

एवं शिवत्वमापन्नमिति मत्वा न्यरूप्यत।
न प्रक्रियापरं ज्ञानमिति स्वच्छन्दशासने ।।११।।

Having admitted this proposition as the way to attainment of the state of Śiva, the *Svacchanda Tantra* has observed that there is no other path as convenient as this one. (11)

त्रिशिरः शासने बोधो मूलमध्याग्रकल्पितः ।
षट्त्रिंशत्तत्त्वसंरम्भः स्मृतिर्भेदविकल्पना ।।१२।।
अव्याहतविभागोऽस्मिभावो मूलं तु बोधगम्।
समस्ततत्त्वभावोऽयं त्वात्मन्येवाविभागकः ।।१३।।
बोधमध्यं भवेत्किंचिदाधाराधेयलक्षणम् ।
तत्त्वभेदविभागेन स्वभावस्थितिलक्षणम् ।।१४।।
बोधाग्रं तत्तु चिद्बोधं निस्तरङ्गं बृहत्सुखम्।

In the book *Triśira Bhairava*, the tree of right understanding has been conceived in all its parts, namely, the root, the stem and the top in the form of the knowledge of the thirty-six components of the system along with the individual's outlook towards them vis-a-vis of this entire spectrum of the world. This kind of understanding forms the root of the tree. The stem part of the tree would be the understanding that all this spectrum rests in me. The top of the tree of understanding, as distinct from it, would lie in the awareness that it is the blissful state of unwavering of my consciousness itself which is all this, in all its diversification. (12-15a)

संविदेकात्मतानीतभूतभावपुरादिकः ॥१५॥
अव्यवच्छिन्नसंवित्तिर्भैरवः परमेश्वरः ।

Lord Bhairava is the all-inclusive integral consciousness including the past, the present and the future in all their varieties of formation. (15b-16a)

श्रीदेव्या यामले चोक्तं षट्त्रिंशत्तत्त्वसुन्दरम् ॥१६॥
अध्वानं षड्विधं ध्यायन्सद्यः शिवमयो भवेत् ।

It has been stated in the *Devī Yāmala Tantra* that the aspirant has the possibility of getting filled with the essence of Śiva immediately through contemplation on the sixfold path designed via awareness of the thirty-six steps of the cosmology. (16b-17a)

यद्यप्यमुष्य नाथस्य संवित्त्यनतिरेकिणः ॥१७॥
पूर्णस्योर्ध्वादिमध्यान्तव्यवस्था नास्ति वास्तवी।
तथापि प्रतिपत्तॄणां प्रतिपादयितुस्तथा ॥१८॥
स्वस्वरूपानुसारेण मध्यादित्वादिकल्पनाः ।

As the Lord is transcendent to consciousness besides being perfectly complete, any distinction in the form of upper, middle and lower in Him is not real. Even then, in view of the limitations of the learners and teachers all these images of the root, the middle and the top have been incorporated in the exposition of His status vis-a-vis the actuality. (17b-19a)

ततः प्रमातृसंकल्पनियमात् पार्थिवं विदुः ॥१९॥
तत्त्वं सर्वान्तरालस्थं यत्सर्वावरणैर्वृतम् ।
तदत्र पार्थिवे तत्त्वे कथ्यते भुवनस्थितिः ॥२०॥
नेता कटाहरुद्राणामनन्तः कामसेविनाम् ।
पोतारूढो जलस्यान्तर्मद्यपानविगूर्णितः ॥२१॥
स देवं भैरवं ध्यायन् नागैश्च परिवारितः ॥

It is in view of the learner's limited capacity of imagination that the material state of the reality has been conceived as the innermost of all as well as most densely

superimposed. It is on this material state of the reality that the creation is based. Ananta is supposed to lead the group of Rudras sailing the caldron boarded by passengers given to indulgence in sex. Boarding the boat as its leading sailor, Ananta is out of senses under the effect of wine and is encircled by snakes while meditating on Bhairava. (19b-22a)

कालाग्नेर्भुवनं चोर्ध्वे कोटियोजनमुच्छ्रितम् ॥२२॥
लोकानां भस्मसाद्भावभयान्नोर्ध्वं स वीक्षते ।

The world of the fire of time, *kālāgni*, lies above the caldron, *kaṭāha* ten million *yojanas*. It does not look upward from the fear lest it may burn them. (22b-23a)

स च व्याप्तापि विश्वस्य यस्मात्प्लुष्यन्निमां भुवम् ॥२३॥
नरकेभ्यः पुरा व्यक्तस्तेनासौ तदधो मतः।

It pervades the world so that it may burn the world. It got manifested prior to them and hence is supposed to be above them. (23b-24a)

दश कोट्यो विभोर्ज्वाला तदर्धं शून्यमूर्ध्वतः ॥२४॥
तदूर्ध्वे नरकाधीशाः क्रमाद्दुःखैकवेदनाः ।
अधो मध्ये तदूर्ध्वे च स्थिता भेदान्तरैर्वृताः ॥२५॥
अवीचिकुम्भीपाकाख्यरौरवास्तेष्वनुक्रमात् ।
एकादशैकादश च दशेत्यन्तः शराग्नि तत् ॥२६॥
प्रत्येकमेषामेकोना कोटिरुच्छ्रितिरन्तरम् ।
लक्षमत्र खवेदास्य संख्यानामन्तरा स्थितिः ॥२७॥
कूष्माण्ड ऊर्ध्वे लक्षोनकोटिस्थानस्तदीशिता।

The flame of *Vibhu* rises up hundred million *yojanas*, the higher half of which lies blank. Above that blank lie the lords of the lower world, *naraka*, filled with sheer pain and suffering. Below, midway and above it, lie lower worlds named *avīci*, *kumbhīpāka* and *raurava* respectively. There are ten *narakas* in *Avīci*, eleven in *kumbhīpāka* and eleven in *raurava*. Out of these, a crore less by one continue to emerge. In between the entire space a lakh of them exist constantly. Above them lies the *naraka* known as *kūṣmāṇḍa*. (24b-28a)

शास्त्रविरुद्धाचरणात् कृष्णं ये कर्म विदधते ।।२८।।
तत्र भीमैर्लोकपुरुषैः पीड्यन्ते भोगपर्यन्तम् ।
ये सकृदपि परमेशं शिवमेकाग्रेण चेतसा शरणम् ।।२९।।
यान्ति न ते नरकयुजः कृष्णं तेषां सुखाल्पतादायि।

Those people who do bad deeds in contravention of the provisions of the scriptures, they are made to be punished here by terrible dwellers of the land until the end of the effect. On the other hand, those who take resort to the Supreme Lord Śiva meditatively even once, they escape association with *naraka* and their bad deed only results in decreasing the quantum of their pleasure. (28b-30a)

सहस्रनवकोत्सेधमेकान्तरमथ क्रमात् ।।३०।।
पातालाष्टकमेकैकमष्टमे हाटकः प्रभुः ।

In all, eighty thousand is the number of *narakas* while *patālas* are eight, *hāṭaka* as the eighth one being indwelt by the Lord. (30b-31a)

प्रतिलोकं नियुक्तात्मा श्रीकण्ठो हठतो बहूः ।।३१।।
सिद्धीर्ददत्त्यसावेवं श्रीमद्रौरवशासने।

According to *Raurava Śāstra*, Lord Śrīkaṇṭha appoints the guardians of the worlds and rewards the habitants with *siddhis*. 31b-32a)

व्रतिनो ये विकर्मस्था निषिद्धाचारकारिणः ।।३२।।
दीक्षिता अपि ये लुप्तसमया न च कुर्वते।
प्रायश्चित्तांस्तथा मत्स्या वामाचारस्य दूषकाः ।।३३।।
देवाग्निद्रव्यवृत्त्यंशजीविनश्चोत्तमस्थिताः ।
अधः स्थगारुडाद्यन्यमन्त्रसेवापरायणाः ।।३४।।
ते हाटकविभोरग्र किङ्करा विविधात्मकाः ।

Even after having taken vow of noble action, those who indulge in bad and prohibited actions, and though being in the state of propitiatory actions go against the *vāmācārins* via condemnation of them and feed themselves on

earnings concerned with gods and fire and though having higher status make use of *mantras* concerned with Garuda, etc., they have to serve as servants of the Lord of *Hāṭaka* of various kinds. (32b-35a)

ते तु तत्रापि देवेशं भक्त्या चेत्पर्युपासते ।।३५।।
तदीशतत्त्वे लीयन्ते क्रमाच्च परमे शिवे ।
अन्यथा ये तु वर्तन्ते तद्भोगनिरतात्मकाः ।।३६।।
ते कालवह्निसंतापदीनाक्रन्दपरायणाः ।
गुणतत्त्वे निलीयन्ते ततः सृष्टिमुखे पुनः ।।३७।।
पात्यन्ते मातृभिर्घोरयातनौघपुरस्सरम्।
अधमाधमदेहेषु निजकर्मानुरूपतः ।।३८।।
मानुषान्तेषु तत्रापि केचिन्मन्त्रविदः क्रमात् ।
मुच्यन्तेऽन्ये तु बध्यन्ते पूर्वकृत्यानुसारतः ।।३९।।

Those who devote themselves sincerely to the Lord of gods there get eventually dissolved in Him. Those, on the other hand, who indulge in enjoyment available there, they are made to suffer from the heat of the fire of time and cry followed by their dissolution in the *guṇa-tattva* in the beginning of the Creation and are made to fall by the motherly forces into lower and lower bodies in keeping with the status of their accomplishments to suffer the consequences. After the human life, there are also those few, who are knowers of *mantras*, get gradually released while the rest become bound as per their earlier deeds. (35b-39)

इत्येष गणवृत्तान्तो नाम्ना हुलहुलादिना ।
प्रोक्तं भगवता श्रीमदानन्दाधिकशासने ।।४०।।

This detail has been given in the *Ānandādhika Śāstra* by revered Hulahula, etc. (40)

पातालोर्ध्वे सहस्राणि विंशतिर्भूकटाहकः ।
सिद्धातन्त्रे तु पातालपृष्ठे यक्षीसमावृतम् ।।४१।।
भद्रकाल्याः पुरं यत्र ताभिः क्रीडन्ति साधकाः ।।

Above the *pātāla*, there are as many as twenty creational caldrons and are

encircled by *Yakṣīs*. Practitioners of *mantra* and *tantra* play with them before Bhardrakālī, as stated by the *Siddhā Tantra*. (41-42a)

ततस्तमस्तप्तभूमिस्ततः शून्यं ततोऽहयः ।।४२।।
एतानि यातनास्थानं गुरुमन्त्रादिदूषिणाम् ।
ततो भूम्यूर्ध्व (मध्य) तो मेरुः सहस्राणि स षोडश ।।४३।।
मग्नस्तन्मूलविस्तारस्तद्द्वयेनोर्ध्वविस्तृतिः ।
सहस्राब्धिवसूच्छ्रायो हैमः सर्वामरालयः ।।४४।।

Then comes the land of darkness and heat followed by those of vacuity and serpents. These are places of punishment of those who defile *gurus* and *mantra*, etc. Above these is the earth and the mountain *Meru* extending for sixteen thousand *yojanas* downward, thirty-two *yojanas* in the middle and eighty-four *yojanas* in height. It is totally golden and is the abode of gods. (42b-44)

मध्योर्ध्वाधः समुद्वृत्तशरावचतुरश्रकः ।
भैरवीयं च तल्लिङ्गं धरणी चास्य पीठिका ।।४५।।

It is of the shape of a cup round in the middle, eight-cornered above and quadrangular at the base. This is the *liṅga*, emblem of Bhairava, the earth forming its base. (45)

सर्वे देवा निलीना हि तत्र तत्पूजितं सदा।
मध्ये मेरुसभा धातुस्तदीशदिशि केतनम् ।।४६।।

All the gods indwell it and remain devoted to it. In the middle of it is the central hall made of crystal with its banner directed towards the north-east. (46)

ज्योतिष्कशिखरं शंभोः श्रीकण्ठांशश्च स प्रभुः।
अवरुह्य सहस्राणि मनोवत्याश्चतुर्दश ।।४७।।

Luminous is the top of Śambhu who is an essence of Śrīkaṇṭha Śiva. Fourteen thousand *yojanas* is the dimension of the hall of Brahmā known as *manovati*. (47)

चक्रवाटश्चतुर्दिक्को मेरुरत्र तु लोकपाः।
अमरावतिकेन्द्रस्य पूर्वस्यां दक्षिणेन ताम् ।।४८।।

Around the *Meru* are the habitations of Lokapālas. Amarāvatī lies in the east-south of it. (48)

अप्सरः सिद्धसाध्यास्तामुत्तरेण विनायकाः।
तेजोवती स्वदिश्यग्नेः पुरी तां पश्चिमेन तु ।।४९।।
विश्वेदेवा विश्वकर्मा क्रमात्तदनुगाश्च ये।
याम्यां संयमनी तां तु पश्चिमेन क्रमात् स्थिताः ।।५०।।

Towards the north of Amarāvatī dwell Siddhas, Sāddhyas and Vināyakas. The habitation known as Tejovatī lies in the direction of fire from it. Viśvedevāḥ, Viśvakarmā, and their followers dwell towards the south and west of it the habitat being known as Saṁyamani. (49-50)

मातृनन्दा स्वसंख्याता रुद्रास्तत्साधकास्तथा ।
कृष्णाङ्गारा निर्ऋतिश्च तां पूर्वेण पिशाचकाः ।।५१।।
रक्षांसि सिद्धगन्धर्वास्तूत्तरेणोत्तरेण ताम्।
वारूणी शुद्धवत्याख्या भूतौघो दक्षिणेन ताम् ।।५२।।

Close to the west lies the city known as Mātrinandā where the eleven Rudras and their devotees dwell. In the north-west lies the city known as Kṛṣṇāṅgārā and towards the east of it dwell the Piśācas and Rākṣasas and towards the north Siddhas and Gandharvas. There also is situated the city known as Vāruṇī characterised by purity. Towards the south of it is the abode of living beings. (51-52)

उत्तरेणोत्तरेणैनां वसुविद्याधराः क्रमात् ।
वायोर्गन्धवती यस्या दक्षिणे किन्नराः पुनः।।५३।।

Towards the north of these dwell the Vasus and Vidyādharas. Towards the south of them lies the city known as Gandhavatī where the Kinnaras dwell. (53)

वीणासरस्वती देवो नारदस्तुम्बुरुस्तथा।
महोदयेन्दोर्गुह्याः स्युः पश्चिमेऽस्याः पुनः पुनः।।५४।।

Towards the west of the Gandhavatī live Vīṇā, Sarasvatī, Nārada and Tumburu. Towards the west of the Gandhavatī lies the city of Mahodayā where live the Guhyas. (54)

कुबेरः कर्मदेवाश्च यथा तत्साधका अपि।
यशस्विनी महेशस्य तस्याः पश्चिमतो हरिः ।।५५।।
दक्षिणे दक्षिणे ब्रह्माश्विनौ धन्वन्तरिः क्रमात्।
भैरवे चक्रवाटेऽस्मिन्नेवं मुख्याः पुरोऽष्टधा ।।५६।।
अन्तरालगतास्त्वन्याः पुनः षड्विंशतिः स्मृताः।

Towards the west of Mahodayā lies the city called Yaśasvanī where live Kubera, Karma-devaḥ and devotees of them. Still west to Yaśasvanī lies the dwelling of Hari. Close south to it live Brahmā, Aśvins and Dhanvantari. In this region of Bhairava are situated eight main cities in the midst of which are also located twenty-six other towns. (55-57a)

इष्टापूर्तरताः पुण्ये वर्षे ये भारते नराः ।।५७।।
ते मेरुगाः सकृच्छम्भुं ये वार्चन्ति यथोचितम्।

Those who in India keep themselves busy on sacred occasion in the performance of actions of self-purification and social welfare, they have the privilege of being sent to Meru. Kindred is the award of those who devote themselves to Śambhu even once. (57b-58a)

मेरोः प्रदक्षिणाप्योदग्दिक्षु विष्कम्भपर्वताः ।।५८।।
मन्दरो गन्धमादश्च विपुलोऽथ सुपार्श्वकः।
सितपीतनीलरक्तास्ते क्रमात्पादपर्वताः ।।५९।।

Towards the south and north of the Meru lie foothills known as Viṣkambha, Mandara, Gandhamādana, Vipula and Supārśvaka. Their colour is white, yellow, blue and red respectively. (58b-59)

एतैर्भुवमवष्टभ्यमेरुस्तिष्ठति निश्चलः।
चैत्ररथनन्दनाख्ये वैभ्राजं पितृवनं वनान्याहुः ।।६०।।
रक्तोदमानससितं भद्रं चैतच्चतुष्टयं सरसाम्।
वृक्षाः कदम्बजम्ब्वश्वत्थन्यग्रोधकाः क्रमशः ।।६१।।
एषु चतुर्ष्वचलेषु त्रयं त्रयं क्रमश एतदाम्नातम्।

Having encircled the earth through these foothills, the Meru stands in a solid way unmoved. There are also forests known as Caitraratha, Nandana, Vaibharāja and Pitṛvana. There are also lakes known as Raktoda, Mānasa, Sita and Bhadra. Out of the four kinds of trees, Kadamba, Jambu, Aśvattha and Nyagrodha, any three respectively are said to grow in these forests. (60-62a)

मेर्वधो लवणाब्ध्यन्तं जम्बुद्वीपः समन्ततः ।।६२।।
लक्षमात्रः स नवधा जातो मर्यादपर्वतैः।

Down the Meru up to the sea of salt extends the Jambudvīpa. Its circle is nine lakh *yojanas* and is divided into nine parts by dividing mountains. (62b-63a)

निषधो हेमकूटश्च हिमवान्दक्षिणे त्रयः ।।६३।।
लक्षं सहस्रनवतिस्तदशीतिरिति क्रमात्।
नीलः श्वेतस्त्रिशृङ्गश्च तावन्तः सव्यतः पुनः ।।६४।।
मेरोः षडेते मर्यादाचलाः पूर्वापरायताः ।
पूर्वतो माल्यवान्पश्चाद्गन्धमादनसंज्ञितः ।।६५।।
सव्योत्तरायतौ तौ तु चतुस्त्रिंशत्सहस्रकौ ।
अष्टावेते ततोऽप्यन्यौ द्वौ द्वौ पूर्वादिषु क्रमात् ।।६६।।
जाठरः कूटहिमवद्यात्रजारुधिशृङ्गिणः ।
एवं स्थितो विभागोऽत्र वर्षसिद्ध्यै निरूप्यते ।।६७।।

On the south of it are three mountains named Niṣadha, Hemakūṭa and Himavāna. They extend for one lakh, ninety and eighty thousand *yojanas* respectively. Towards the left side of the Meru lie mountains known as Nīla, Śveta and Triśṛṅga. These six are the surrounding mountains of the Meru extending from

the east to the west. Towards the east of it lies the Mālyavāna and towards the west the mountain Gandhamādana. On the left side they extend in rectangular form for thirty-four *yojanas*. All these mountains are eight in number besides two and two in other directions such as east, etc. They are Jāṭhara, Kūṭa, Himavat, Pāriyātra, Jārudhi and Śṛṅgavat. The status of this region is like this and has been elucidated here for the sake of *deśa-siddhi*, that is, vision of the spatial aspect of Śiva in the psyche. (63b-67)

समन्ताच्चक्रवाटाधोऽनर्केन्दु चतुरश्रकम् ।
सहस्रनवविस्तीर्णमिलाख्यं त्रिमुखायुषम् ॥६८॥

Around and below the circular periphery (of the Meru) is a rectangular region extending for nine thousand *yojanas* and is known as Ilāvarta. Life of the people here extends for thirteen thousand years. It is immune to the effect of both the sun's heat and moon's shine. (68)

मेरोःपश्चिमतो गन्धमादो यस्तस्य पश्चिमे।
केतुमालं कुलाद्रीणां सप्तकेन विभूषितम् ॥६९॥

Towards the west of the Meru is the mountain Gandhamādana. Behind Gandhamādana lies the Ketumāla which is adorned by seven peaks of its own family. (69)

मेरोः पूर्वं माल्वान्यो भद्राश्वस्तस्य पूर्वतः ।
सहस्रदशकायुस्तत्सपञ्चकुलपर्वतम् ॥७०॥
पूर्वपश्चिमतः सव्योत्तरश्च क्रमादिमे।
द्वास्त्रिंशच्च चतुस्त्रिंशत्सहस्राणि निरूपिते ॥७१॥

Towards the east of the Mālyavān lies the Bhadrāśva. Life of the people here is ten thousand years. It is accompanied by five peaks of its family. They have been shown as extending east and west as also south and north thirty-two and thirty-four thousand *yojanas* respectively. (70-71)

मेरोरुदक् शृङ्गवान्यस्तद्बहिः कुरुवर्षकम् ।
चापवन्नवसाहस्रमायुस्तत्र त्रयोदश ॥७२॥

Towards the north of the Meru is the mountain Śṛṅgavān. Outside is the region of Kuruvarṣaka which is of the shape of a bow. Life of the indwellers of it is nine thousand and even thirteen thousand years. (72)

कुरुवर्षस्योत्तरेऽथ वायव्येऽब्धौ क्रमाच्छराः ।
दश चेति सहस्राणि द्वीपौ चन्द्रोऽथ भद्रकः ॥७३॥

Towards the north of the Kuruvarṣa and particularly in the north-east direction inside the ocean there are a couple of islands known as Candra and Bhadraka. They are five and ten thousand *yojanas* in dimension. (73)

यौ श्वेतशृङ्गिणौ मेरोर्वामे मध्ये हिरण्कयम् ।
तयोर्नवकविस्तोर्णमायुश्चार्धत्रयोदश ॥७४॥

On the left side of the Meru lie two snow clad mountains at the top and golden in the middle. They extend for nine thousand *yojanas* and life of the indwellers there is twelve and a half thousand years. (74)

तत्र वै वामतः श्वेतनीलयो रम्यकोऽन्तरे ।
सहस्रनवविस्तीर्णमायुर्द्वादश तानि च ॥७५॥

Towards the left of the Śveta and (right) of the Nīla in the middle lies a land known as Ramyaka. It is nine thousand *yojanas* in dimension. Life of the indwellers of it is twelve thousand years. (75)

मेरोर्दक्षिणतो हेमनिषधौ यौ तदन्तरे।
हर्याख्यं नवसाहस्रं तत्सहस्राधिकायुषम् ॥७६॥

Towards the south of the Meru lie the regions of Hema and Niṣadha. In the midst of them lies the land known as Harivarṣa. It is nine thousand *yojanas* in dimension and people live there for more than a thousand years. (76)

तत्रैव दक्षिणे हेमहिमवद्द्वितयान्तरे ।
कैन्नरं नवसाहस्रं तत्सहस्राधिकायुषम् ॥७७॥

Towards the south of it lie the mountains known as Hema and Himavat. In the middle of these lies the land of Kinnaras which is nine thousand *yojanas* in dimension and the inhabitants of them live for more than a thousand years. (77)

तत्रैव दक्षिणे मेरोर्हिमवान्यस्य दक्षिणे।
भारतं नवसाहस्रं चापवत्कर्मभोगभूः ।।७८।।

There itself towards the south of the Meru as well as of the Himavat is the land known as Bhārata. It is nine thousand *yojanas* in dimension, of the shape of a bow and is the land of action and sufferance of the results of action. (78)

इलावृतं केतुभद्रं कुरुहैरण्यरम्यकम् ।
हरिकिन्नरवर्षे च भोगभूर्न तु कर्मभूः ।।७९।

(As distinct from it) there are eight lands, namely, Ilāvṛta, Ketu, Bhadra, Kuru, Hairaṇya, Ramyaka, Hari and Kinnara, which are only lands of sufferance and not of any action. (79)

अत्र बाहुल्यतः कर्मभूभावोऽत्राप्यकर्मणाम् ।
पशूनां कर्मसंस्कारः स्यात्तादृग्दृढसंस्कृतेः ।।८०।।

Here, too, ought to have been the tendency for action in the main. But that is not the case, as is true of the animals which also act but their actions do not form *saṁskāras*, as is the tradition with them. (80)

संभवन्त्यप्यसंस्कारा भारतेऽन्यत्र चापि हि।
दृढप्राक्तनसंस्कारादीशेच्छातः शुभाशुभम् ।।८१।।

Absence of formation of *saṁskāras* irrespective of auspicious or inauspicious is a possibility in Bhārata as well as elsewhere owing to strong prior *saṁskāras* as also as per the wish of the Lord. (81)

स्थानान्तरेपि कर्मास्ति दृष्टं तच्च पुरातने ।
तत्र त्रेता सदा कालो भारते तु चतर्युगम् ।।८२।।

There is the possibility of action (and sufferance of its fruits) in other lands as well as is evident from account of ancient literature (such as the cases of Rāmāyaṇa and the Mahābhārata, namely, that of King Janaka and Nahuṣa). The difference, however, is that while elsewhere always there is only the *Tretā yuga*, here in Bhārata all the four *yugas* are operative. (82)

भारते नवखण्डं च सामुद्रेणाम्भसात्र च ।
स्थलं पञ्चशती तद्वज्जलं चेति विभज्यते ।।८३।।

Bhārata was a group of nine pieces of land divided by the oceanic water. Likewise, being divided by (mountains) the group became five hundred. (83)

इन्द्रः कशेरुस्ताम्राभो नागीयः प्रागगभस्तिमान् ।
सौम्यगान्धर्ववाराहाः कन्याख्यं चासमुद्रतः ।।८४।।

The nine islands Bhārata consists of starting from the sea, are Indra, Kaśeru, Tāmrābha, Nāgīya, Gabhastiman, Saumya, Gāndharva, Vārāha and Kanyā. (84)

कन्याद्वीपे च नवमे दक्षिणेनाब्धिमध्यगाः।
उपद्वीपाः षट् कुलाद्रिसप्तकेन विभूषिते ।।८५।।
अङ्गयवमलयशङ्कुः कुमुदवराहौ च मलयगोऽगस्त्यः।
तत्रैव च त्रिकूटे लङ्का षडमी ह्युपद्वीपाः ।।८६।।

Towards the south of the ninth one of the islands, namely, Kanyādvīpa adorned by a family of mountains seven in numbers, there are as many as six sub-islands, namely Aṅga, Yava, Malaya, Śaṅku, Kumuda, Vārāha. Besides these, there is the Āśrama of Agastya on the mountain Malaya. There on the mountain Trikūṭa lies Laṅkā. Thus, these six are the sub-islands (associated with Bhārata). (85-86)

द्वीपोपद्वीपगाः प्रायो म्लेच्छा नानाविधा जनाः ।
मुक्ताकाञ्चनरत्नाढ्या इति श्रीरुरुशासने ।।८७।।

In the islands and sub-islands dwell mainly various kinds of people known as Mlecchas who are rich in pearls, gold and gems as has been recounted in the *Ruru Śāstra*. (87)

भारते यत्कृतं कर्म क्षपितं वाप्यवीचितः ।
शिवान्तं तेन मुक्तिर्वा कन्याख्ये तु विशेषतः ॥८८॥

In the Bhārata, whatever action is done or finished from the earth up to Śiva, the doer gets emancipated from it, particularly in the region of Kanyākumārī. (88)

महाकालादिका रुद्रकोटिरत्रैव भारते ।
गङ्गादिपञ्चशतिका जन्म तेनात्र दुर्लभम् ॥८९॥

Here in Kanyākumārī have been born Mahākālikas and Rudras in crores and flow five hundred rivers including the Gaṅgā. As such, to be born here is a rare event. (89)

अन्यवर्षेषु पशुवद् भोगात्कर्मातिवाहनम्।
प्राप्यं मनोरथातीतमपि भारतजन्मनाम् ॥९०॥

In other parts of the world due to sheer enjoyment life becomes a burden which one has just to carry. (As distinct from them) those born in Bhārata avail themselves of the attainment which is beyond expectation. (90)

नानावर्णाश्रमाचारसुखदुःखविचित्रता।
कन्याद्वीपे यतस्तेन कर्मभूः सेयमुत्तमा ॥९१॥

Kanyādvīpa is the best as the land of action, *Karmabhūḥ* on account of prevalence of various *varṇas*, *āśramas*, modes of approved behaviour, *ācāra*, and varieties of experiences of pleasure and suffering. (91)

पुंसां सितासितान्यत्र कुर्वतां किल सिद्ध्यतः।
परापरौ स्वर्निर्यावविति रौरववार्तिके ॥९२॥

People of this part of Bhārata attain states of excellence and sufferance here such as heaven and hell easily by doing white and black deeds standing for virtue and vice respectively. (92)

एवं मेरोरधो जम्बूरभितो यः स विस्तरात्।

स्यात् सप्तदशधा खण्डैर्नवभिस्तु समासतः ॥९३॥

Thus the Bhārata extends down to Meru and is divided summarily into seventeen parts of nine islands. (93)

मनोः स्वायंभुवस्यासन् सुता दश ततस्त्रयः।
प्रावजन्नथ जम्ब्वाख्ये राजा योऽग्नीध्रनामकः ॥९४॥
तस्याभवन्नव सुतास्ततोऽयं नवखण्डकः।
नाभिर्यो नवमस्तस्य नप्ता भरत आर्षभिः ॥९५॥
तस्याष्टौ तनयाः साकं कन्यया नवमोंऽशकः।
भुक्तैस्तैर्नवधा तस्माल्लक्षयोजनमात्रकात् ॥९६॥

Svāyambhū Manu had ten sons, three of them took to renunciation. From amongst his sons, Agnīdhra, the King of Jambū had nine sons who ruled over the nine islands of Bhārata. The ninth one of them known as Nābhi had Bharat as his daughter's son born of a seer. He had eight sons and a daughter sharing the ninth part of the empire. All of them enjoyed rulership over the empire extending a lakh of *yojanas*. (94-96)

लक्षैकमात्रो लवणस्तद्वाह्येऽस्य पुरोऽद्रयः।
ऋषभो दुन्दुभिर्धूम्रः कङ्कद्रोणेन्दवो ह्युदक् ॥९७॥
वराहनन्दनाशोकाः पश्चात् सहबलाहकौ।
दक्षिणे चक्रमैनाकौ वाडवोऽन्तस्तयोः स्थितः ॥९८॥
अब्धेर्दक्षिणतः खाक्षिसहस्रातिक्रमाद्गिरिः।
विद्युत्वांस्त्रिसहस्रोच्छ्रिदायामोऽत्र फलाशिनः ॥९९॥
मलदिग्धा दीर्घकेशश्मश्रवो गोसधर्मकाः।
नग्नाः संवत्सराशोतिजीविनस्तृणभोजिनः ॥१००॥

Outside Bhārata was the sea of salt extending for a lakh of *yojanas*. In the front of it are mountains known as Ṛṣabha, Dundubi and Dhūmra; towards the north are three mountains called Kaṅka, Droṇa and Indu. Towards the west of it are the mountains Varāha, Nandana and Aśoka, Saha and Balāhaka, towards the south of it are Candra and Maināka and in the midst of them is Bāḍava. Due to fear from Indra, they have submerged into the sea. There is also the mountain

known as Vidyutvān extending for three thousand *yojanas*. People indwelling it eat only fruits and vegetables, remain covered with dirt, long hair, beard and live naked like animals. They live for eighty years. (97-100)

निर्यन्त्राणि सदा तत्र द्वाराणि बिलसिद्धये।
इत्येतद् गुरूभिर्गीतं श्रीमद्रौरवशासने ।।१०१।।

There is no control of any kind there. This has been stated by my teacher in *Raurava Śāstra*. (101)

इत्थं य एष लवणसमुद्रः प्रतिपादितः।
तद्बहिः षडमी द्वीपाः प्रत्येकं स्वार्णवैर्वृताः ।।१०२।।

Thus outside the salt sea described here, there are six islands encircled by their oceans. (102)

क्रमद्विगुणिताः षड्भिर्मनुपुत्रैरधिष्ठिताः।
शाककुशक्रौञ्चाः शल्मलिगोमेधाब्जमिति षड्द्वीपाः।
क्षीरदधिसर्पिरैक्षवमदिरामधुराम्बुकाः षडम्बुधयः ।।१०३।।

These islands known as Śāka, Kuśa, Krauñca, Śalmali, Gomedha and Abja and of double dimension each successively were ruled by the six sons of Manu and enclosed by oceans with their water tasting sweet, like milk, curd, clarified butter, sugarcane and wine. (103)

मेधातिथिर्वपुष्माञ्ज्योतिष्मान्द्युतिमता हवी राजा ।
संवर इति शाकादिषु जम्बुद्वीपे न्यरूपि चाग्नीध्रः ।।१०४।।

Medhātithi, Vapuṣmān, Jyotiṣmān, Dyutiman and Haviṣman these were the rulers of the five islands Śāka, etc. while Agnīdhra has been shown as that of the Jambudvīpa. (104)

गिरिसप्तकपरिकल्पिततावद्खण्डास्तु पञ्च शाकाद्याः ।
पुष्करसंज्ञो द्विवलो हरियमवरूणेन्दवोऽत्र पूर्वादौ ।।१०५।।

Śāka and the other regions were five in number divided by seven mountains. Puṣkara was divided into two. Viṣṇu, Yama, Varuṇa and Soma are the presiding deities of the four directions beginning from the east. (105)

त्रिपञ्चाशच्च लक्षाणि द्विकोट्ययुतपञ्चकम् ।
स्वाद्वर्णवान्तं मेर्वर्धाद्योजनानामियं प्रमा ।।१०६।।

The area of these lands measures two crore fifty-three lakh and five *yojanas* from half the Meru up to the tasty ocean. (106)

सप्तमजलधेर्बाह्ये हैमी भूः कोटिदशकमथ लक्षम्।
उच्छ्रित्या विस्तारादयुतं लोकेतराचलः कथितः ।।१०७।।

Outside the seventh sea there is the golden land which is ten crore *yojanas* in dimension. There is a mountain known as Loketara which is one lakh *yojana* in height. (107)

लोकालोकदिगष्टकसंस्थं रुद्राष्टकं सलोकेशम्।
केवलमित्यति केचिल्लोकालोकान्तरे रविर्न बहिः।।१०८।।

The eight directions of the Lokāloka or Loketara are presided over by eight Rudras along with their Lokapālas. Some authorities claim that the sun moves only inside the Lokāloka and not outside. (108)

पितृदेवपथावस्योदग्दक्षिणगौ स्वजात्परे वीथ्यौ।
भानोरुत्तरदक्षिणमयनद्वयमेतदेव कथयन्ति ।।१०९।।

The north and south parts of it are known as Devayāna and Pitṛyāṇa respectively. They are known as Suvīthi. They are also known as the two *ayanas*, north and south, of the sun. (109)

शर्वेषामुत्तरो मेरुर्लोकालोकश्च दक्षिणः।
उदयास्तमयावित्थं सूर्यस्य परिभावयेत् ।।११०।।

Meru is towards the north of all the eight lands known as Varṣa while Lokāloka

towards the south. Thus needs to be contemplated on the rising and setting of the sun. (110)

अर्धरात्रोऽमरावत्यां याम्यायामस्तमेव च ।
मध्यन्दिनं तद्वारुण्यां सौम्ये सूर्योदयः स्मृतः ॥१११॥
उदयो योऽमरावत्यां सोऽर्धरात्रो यमालये ।
केऽस्तं सोम्ये च मध्याह्न इत्थं सूर्यगतागते ॥११२॥

During the first phase of the solar movement midnight occurs at Amarāvatī, setting at Yārdsyā, midday at Vāruṇī and rising at Saumya. During the second phase, rising takes place at Amarāvatī, midnight at Samyamani, midday at Mahodayā and setting in the west. (111-112)

पञ्चत्रिंशत्कोटिसंख्या लक्षाण्येकोनविंशतिः ।
चत्वारिंशत्सहस्राणि ध्वान्तं लोकाचलाद्बहिः ॥११३॥

Thirty-five crore, nineteen lakh and forty thousand *yojanas* is the area of Dvānta outside the mountain of Lokāloka. (113)

सप्तसागरमानस्तु गर्भोदाख्यः समुद्रराट्।
लोकालोकस्य परतो यद्गर्भे निखिलैव भूः ॥११४॥

Beyond the Lokāloka lies the king of oceans known as Garbhoda. It is equal to seven seas in dimension. Inside it lies the earth as a whole. (114)

सिद्धातन्त्रेऽत्र गर्भाब्धेस्तीरे कौशेयसंज्ञितम्
मण्डलं गरुडस्तत्र सिद्धपक्षसमावृतः ॥११५॥
क्रीडन्ति पर्वताग्रे ते नव चात्र कुलाद्रयः।
तत उष्णोदकास्त्रिंशन्नद्यः पातालगास्ततः ॥११६॥

According to the *Siddha Yogīśvarī Tantra*, on the shore of the sea Garbhoda there is a circle known as Kauśeya where Garuḍas of efficient wings play at the top of the mountain. There are nine families of mountains from which thirty rivers flowing hot water move towards the *pātāla*, lower world. (115-116)

चतुर्दिङ्नैमिरोद्यानं योगिनीसेवितं सदा।
ततो मेरुस्ततो नागा मेधा हेमाण्डकं ततः ॥११७॥

There is a garden here spreading all-around and abounding in a flower known as Naimira. It is always dwelt in by *yoginīs*. After this area comes the Meru mountain, then elephants, clouds and then the Hemāṇḍaka, golden egg. (117)

ब्रह्मणोऽडकटाहेन मेरोरर्धेन कोटयः ।
पञ्चाशदेवं दशसु दिक्षु भूर्लोकसंज्ञितम् ॥११८॥

Divided by Meru, the Brahmāṇḍa Katāha, caldron of Brahman, and extending up to the half of the Meru measuring fifty crores of *yojanas* and lying in the ten directions is the *bhūḥ loka*. (118)

पशुखगमृगतरुमानुषसरीसृपैः षड्भिरेष भूर्लोकः।
व्याप्तः पिशाचरक्षोगन्धर्वाणां सयक्षाणाम् ॥११९॥
विद्याभृतां च किं वा बहुना सर्वस्य भूतसर्गस्य।
अभिमानतो यथेष्टं भोगस्थानं निवासश्च ॥१२०॥

This *bhūḥ loka* is the abode of six kinds of beings, namely, animals, birds, wild animals, trees, humans and creatures besides *piśācas*, *rakṣasas*, *gandharvas*, *yakṣas*, *vidyādharas* and not to talk of all kinds of beings and serves as the place of dwelling as well as enjoyment as per their wish dictated by their sense of ego. (119-120)

भुवर्लोकस्तथा त्वार्काल्लक्षमेकं तदन्तरे।
दश वायुपथास्ते च प्रत्येकमयुतान्तराः ॥१२१॥
आद्यो वायुपथस्तत्र विततः परिचर्च्यते ।
पञ्चाशद्योजनोर्ध्वे स्यादृतर्द्धिर्नाम मारुतः ॥१२२॥
आप्यायकः स जन्तूनां ततः प्राचेतसो भवेत्।
पञ्चाशद्योजनादूर्ध्वं तस्मादूर्ध्वं शतेन तु ॥१२३॥
सेनानीवायुरत्रैते मूकमेघास्तडिन्मुचः ।
ये मह्याः क्रोशमात्रेण तिष्ठन्ति जलवर्षिणः ॥१२४॥

Bhuvaḥ Loka extends for one lakh *yojanas* from the earth to the sun. In this span intermediate to the sun and the earth, there are ten paths of the air each extending for ten thousand *yojanas*. Up to fifty *yojanas* from the earth is the area of the air called *ṛtarddhi*. It fulfils the requirements of living beings. Above the *ṛtarddhi* lies the area of the air known as *prācetas* and extending for one hundred *yojanas* extends the area of *senānī*. Here patches of cloud remain up to an area of about 2-3 kilometers. (121-124)

तेभ्य ऊर्ध्वं शतान्मेघा भेकादिप्राणिवर्षिणः ।
पञ्चाशदूर्ध्वमोघोऽत्र विषवारिप्रवर्षिणः ॥१२५॥

Above the *senānī* lies another range of air extending for one hundred *yojanas* where clouds rain creatures like frog, etc. Extending for fifty *yojanas* above it lies the air known as *satyavaha* clouds where from rain poisonous water. (125)

मेघाः स्कन्दोद्भवाश्चान्ये पिशाच ओघमारुते।
ततः पञ्चाशदूर्ध्वं स्युर्मेघा मारकसंज्ञकाः ॥१२६॥

Here also lie such clouds which have emerged from Skanda. This region of air is known as *ogha* and is related to *piśācas*. Clouds above it extending for fifty *yojanas* are known as Māraka. (126)

तत्र स्थाने महादेवजन्मानस्ते विनायकाः।
ये हरन्ति कृतं कर्म नराणामतकृतात्मनाम् ॥१२७॥

Here lie Vināyakas who are sons of Mahādeva. They take away the results of actions of persons of doubtful nature. (127)

पञ्चाशदूर्ध्वं तज्राङ्को वायुरत्रोपलाम्बुदाः ।
विद्याधराषमाश्चात्र वज्राङ्के संप्रतिष्ठिताः ॥१२८॥
ये विद्यापौरुषे च श्मशानादिप्रसाधने ।
मृतास्तत्सिद्धिसिद्धास्ते वज्राङ्के मरुति स्थिताः ॥१२९॥

Above it and extending for fifty *yojanas* lies the area of the air known as *vajrāṅka*. Clouds of this area rain *upala*. Here dwell practitioners of condemned kinds of knowledge. Such persons are those who participate in competition of learning,

practice of *sādhanā* on the cremation ground and die in course of such practices. (128-129)

पञ्चाशदूर्ध्वं वज्राङ्काद्वैद्युतोऽशनिवर्षिणः ।
अब्दा अप्सरसश्चात्र ये च पुण्यकृतो नराः ॥१३०॥
भृगौ वह्नौ जले ये च संग्रामे चानिवर्तिनः ।
गोग्रहे वध्यमोक्षे वा मृतास्ते वैद्युते स्थिताः ॥१३१॥

Fifty *yojanas* above the *vajrāṅka* lies the area of *vaidyuta* air. Here dwell water-giving Apsaras as well as persons who have accomplished noble tasks. Those who have died of fall, burning in fire, drowning in water and fighting war and deserving not to return to rebirth and have saved cows from getting slaughtered. Such pious persons are made to dwell in the region of lightning. (130-131)

वैद्युताद्रैवतस्तावांस्तत्र पुष्टिवहाम्बुदाः ।
ऊर्ध्वं च रोगाम्बुमुचः संवर्तास्तदनन्तरे ॥१३२॥

Above the *vaidyuta* and extending for the same span lies the course of the air known as Raivata. This air gives nourishing water. Above it lies the area of the air known as Samvarta which yields water which causes diseases. (132)

रोचनाञ्जनभस्मादिसिद्धास्तत्रैव रैवते ।
क्रोधोदकमुचां स्थानं विषावर्तः स मारूतः ॥१३३॥

There in the area of Raivata dwell such siddhas who have become accomplished by the use of ointment, ash, etc. This is the place of clouds shedding anger-provoking rain. Here blows the air known as *viṣāvarta*. (133)

पञ्चाशदूर्ध्वं तत्रैव दुर्दिनाब्दा हुताशजाः ।
विद्याधरविशेषाश्च तथा ये परमेश्वरम् ॥१३४॥
गान्धर्वेण सदार्चन्ति विषावर्तेऽथ ते स्थिताः ।

Fifty *yojanas* above the Raivata extends the area of clouds known as Durdinābdā where dwells special class of Vidyādharas who dine on oblation and also remain devoted to the Supreme Lord through music. They dwell also in the region of *viṣāvarta*. (134-135a)

विषावर्ताच्छतादूर्ध्वं दुर्जयः श्वाससंभवः ।।१३५।।
ब्रह्मणोऽत्र स्थिता मेघाः प्रलये वातकारिणः ।
पुष्पराब्दा वायुगमा गन्धर्वाश्च परावहे ।।१३६।।

Above the *viṣāvarta* lies the region of the air known as Durjaya. Here lie clouds of Brahman who cause tempest of dissolution. Above it is the area of the air known as Parāvaha. This is the area of the clouds known as Puṣkarābda. This is also the area of Gandharvas. (135b-136)

जीमूतमेघास्तत्संज्ञास्तथा विद्याधरोत्तमाः ।
ये च रूपव्रता लोका आवहे ते प्रतिष्ठिताः ।।१३७।।

In the stream of the air known as Āvaha dwell clouds of that name, Vidyādharas of highest virtues and those who are devoted to beauty of form. (137)

महावहे त्वीशकृताः प्रजाहितकराम्बुदाः ।
महापरिवहे मेघाः कपालोत्था महेशितुः ।।१३८।।

In the region of Mahāvaha are found clouds created by the Lord that are beneficial to the people while in Mahāparivaha are the clouds which have arisen from the skull of the Lord. (138)

महापरिवहान्तोऽयमृतर्द्धेः प्राङ्मरुत्थः।
अग्निकन्या मातरश्च रुद्रशक्त्या त्वधिष्ठिताः ।।१३९।।

This is an account of the course of airs from *ṛtarddhi* up to Mahāparivaha. In the second course of air known as Prācetas dwell the daughters of fire as well as the Mothers under the guardianship of the forces of Rudra. (139)

द्वितीये तत्परे सिद्धचारणा निजकर्मजाः ।
तुर्ये देवायुधान्यष्टौ दिग्गजाः पञ्चमे पुनः ।।१४०।।

In the third course of air dwell Siddhas and Cāraṇas who have become so by virtue of their deeds. In the fourth course, are found the eight kinds of divine weapons while in the fifth the elephants of the directions, *dik gajaḥ*. (140)

षष्ठे गरुत्मानन्यस्मिङ्गङ्गान्यत्र वृषो विभुः ।
दक्षस्तु नवमे ब्रह्मशक्त्या समधिति (नि)ष्ठितः ।।१४१।।

In the sixth belt of air dwells Garutmān while Gaṅgā in the seventh and Vṛṣa in the eighth and Dakṣa in the ninth. (141)

दशमे वसवो रुद्रा आदित्याश्च मरुत्पथे ।
नवयोजनसाहस्रो विग्रहोऽर्कस्य मण्डलम् ।।१४२।।

In the tenth belt of the air dwell Vasus, Rudras and Ādityas. The orb of the sun is nine thousand *yojanas* in diameter. (142)

त्रिगुणं ज्ञानशक्तिः सा तपत्यर्कतया प्रभोः।
स्वर्लोकस्तु भुवर्लोकाद्ध्रुवान्तं परिभाष्यते ।।१४३।।

The force of knowledge of the Lord illumines three times more abundantly than that of the sun. The *svarloka* is said to be as distant from the *bhuvarloka* as both the polar ends from each other. (143)

सूर्याल्लक्षेण शीतांशुः क्रियाशक्तिः शिवस्य सा।
चन्द्राल्लक्षेण नाक्षत्रं ततो लक्षद्वयेन तु ।।१४४।।
प्रत्येकं भौमतः सूर्यसुतान्ते पञ्चकं विदुः ।
सौराल्लक्षेण सप्तर्षिवर्गस्तस्माद्ध्रुवस्तथा ।।१४५।।

The moon lies at a distance of one lakh *yojanas* from the sun while the planets lie at the same distance from the moon. The moon and the other planets lie at a distance of two lakh *yojanas* from the sun. The five planets are said to be the sons of the sun. The *saptarṣi maṇḍala* lies at a distance of one lakh *yojanas* from the sun while the polar at the same distance from the *saptarṣi maṇḍala*. (144-145)

ब्रह्मैवापररूपेण ब्रह्मस्थाने ध्रुवोऽचलः ।
मेघीभूतो विमानानां सर्वेषामुपरि ध्रुवः ।।१४६।।

It is Brahman itself which in the place of Brahman in another form has remained

unmoved eternally above all serving as regulator of the movement of heavenly bodies. (146)

अत्र बद्धानि सर्वाण्यप्यूह्यन्तेऽनिलमण्डले।
स्वस्सप्त मारुतस्कन्धा आमेघाद्याः प्रधानतः ।।१४७।।

All the heavenly bodies are considered to be knit together in this circle of the air particularly in the seven branches of the air known as āvaha, pravaha, udvaha, saṁvaha, vivaha, parāvaha and parivaha. (147)

इतश्च क्रतुहोत्रादि कृत्वा ज्ञानविवर्जिताः ।
स्वर्यान्ति तत्क्षये लोकं मानुष्यं पुष्यशेषतः ।।१४८।।

Those, who are shorn of the real knowledge move to the heaven by virtue of performance of sacrifices, are made to dwell in these worlds until the end of their *saṁskāras* of virtuous acts and then come back to this human world. (148)

एवं भूमेर्ध्रुवान्तं स्याल्लक्षाणि दश पञ्च च।
द्वे कोटी पञ्च चाशीतिर्लक्षाणि स्वर्गतो महान् ।।१४९।।

Thus, the distance from the earth to the polar star may be fifteen lakh *yojanas* while the *maharloka* may lie at a distance of two crore and eighty five lakh *yojanas* from the Svarloka. (149)

मार्कण्डाद्या ऋषिमुनिसिद्धास्तत्र प्रतिष्ठिताः ।
निवर्तिताधिकाराश्च देवा महति संस्थिताः ।।१५०।।

In the Maharloka dwell Ṛṣis, Munis and Siddhas like Mārkaṇḍeya and others of the sort. Besides them, here live also some of the gods who have retired from their authority. (150)

महान्तराले तत्रान्ये त्वधिकारभुजो जनाः ।
अष्टौ कोट्यो महल्लोकाज्जनोऽत्र कपिलादयः ।।१५१।।

Janaloka lies at a distance of eight crore *yojanas* from the Maharloka. Here live

those who are in the process of enjoying the authority, such as Kapila and others of the like. (151)

तिष्ठन्ति साध्यास्तत्रैव बहवः सुखभागिनः।
जनात्तपोर्ककोट्योऽत्र सनकाद्या महाधियः ॥१५२॥

From Janaloka the Tapoloka lies at a distance of twelve crore *yojanas*. Here dwell Sanaka, etc., highly wise seers and sages besides several of those Sādhyas who deserve delightful life. (152)

प्रजापतीनां तत्राधिकारो ब्रह्मात्मजन्मनाम् ।
ब्रह्मालयस्तु तपसः सत्यः षोडश कोटयः ॥१५३॥

The Satyaloka lies at a distance of sixteen crore *yojanas* from the Tapoloka. There in Tapoloka is the authority of the Prajāpatis who are born of Brahman Itself. (153)

तत्र स्थितः स स्वयम्भूर्विश्वमाविष्करोत्यदः ।
सत्ये वेदास्तथा चान्ये कर्मध्यानेन भाविताः ॥१५४॥

Svayambhūḥ creates the world by staying here in the Satya-loka. The Vedas and other scriptures are worked out here through active meditation. (154)

आनन्दनिष्ठास्तत्रोर्ध्वेकोटिवैरिञ्चमासनम् ।
ब्रह्मासनात्कोटियुग्मं पुरं विष्णोर्निरूपितम् ॥१५५॥

At a distance of one crore *yojanas* from here lies the seat of Brahmā and two crores of *yojanas* from Brahmā's is said to lie the plane of Viṣṇu. (155)

ध्यानपूजाजपैर्विष्णोर्भक्ता गच्छन्ति तत्पदम् ।
वैष्णवात्सप्तकोटीभिर्भुवनं परमेशितुः ॥१५६॥
रुद्रस्य सृष्टिसंहारकर्तुर्ब्रह्माण्डवर्त्मनि।

Devotees of Viṣṇu reach that plane by virtue of meditation, worship and *japa* of Him. At a distance of seven crore *yojanas* from Viṣṇu's lies the world of the

Supreme Lord Rudra, the cause of creation and dissolution, on the path of the egg of Brahmā. (156-157a)

दीक्षाज्ञानविहीना ये लिङ्गाराधनतत्पराः ॥१५७॥
ते यान्त्यण्डान्तरे रौद्रं पुरं नाधः कदाचन ।

Bereft of initiation and comprehension of Śaivism, those who keep themselves busy in the worship of *liṅgam*, emblem of Śiva, they reach the plane of Rudra and on no account remain any lower to that. (157b-158a)

तत्स्थाः सर्वे शिवं यान्ति रुद्राः श्रीकण्ठदीक्षिताः ॥१५८॥
अधिकारक्षये साकं रुद्रकन्यागणेन ते।
पुरं पुरं च रुद्रोर्ध्वमुत्तरोत्तरवृद्धितः ॥१५९॥

Having been initiated by Śrīkaṇṭha and having fulfilled the necessary requirements, they move upward gradually along with the daughters of Rudra, plane after plane. (158b-159)

ब्रह्माण्डाधश्च रुद्रोर्ध्वं दण्पाणेः पुरं स च।
शिवेच्छया दृणात्यण्डं मोक्षमार्गं करोति च ॥१६०॥

Below the Brahmāṇḍa and above the plane of Rudra lies the plane of Daṇḍapāṇi. As per the wish of Śiva, he breaks through the Brahmāṇḍa and opens the door to emancipation. (160)

शर्वरुद्रो भीमभवावुग्रो देवो महानथ।
ईशान इति भूर्लोकात् सप्त लोकेश्वराः शिवाः ॥१६१॥

Śarva, Rudra, Bhīma, Bhava, Ugra, Mahādeva and Īśāna are the forms of Śiva and Lords of the planes beginning from *bhūḥ* to *satya-loka*. (161)

स्थूलैर्विशेषैरारब्धाः सप्त लोकाः परे पुनः ।
सूक्ष्मैरिति गुरुश्चैव रूरौ सम्यङ्न्यरूपयत् ॥१६२॥

These seven planes range from gross to subtle gradually. This has been elucidated by my teacher in the *Ruru Tantra*. (162)

ये ब्रह्मणादिसर्गे स्वशरीरान्निर्मिताः प्रभूताख्याः ।
स्थूलाः पञ्च विशेषाः सप्तामी तन्मया लोकाः ।।१६३।।
परतो लिङ्गाधारैः सूक्ष्मैस्तन्मात्रजैर्महाभूतैः।
लोकानामावरणैर्विष्टभ्य परस्परेण गन्धाद्यैः ।।१६४।।

By means of the seven constituent elements, including the five tangible elements known as *prabhūta*, abundant, and two subtle ones known as *viśeṣa*, particular and *aviśeṣa*, general, which Brahmā, the Creator, has produced out of His body, all these seven planes of being, *lokas*, have been created. In this process of creation, the *tanmātrās*, pure essences, like smell, etc. have served as the basics of the tangible ones known as *mahābhūtas*. It is through intermixture of these elements that these superimpositions around the Supreme Being have been given the form. (163-164)

कालाग्नेर्दण्डपाण्यन्तमष्टानवतिकोटयः ।
अत ऊर्ध्वं कटाहोऽण्डे स घनः कोटियोजनम् ।।१६५।।
पञ्चाशत्कोटयश्चोर्ध्वं भूपृष्ठादधरं तथा।

From *kālāgni*, fire of time, up to *daṇḍapāṇi*, there are ninety-eight planes of being. Above them lies the *aṇḍa-kaṭāha*, the caldron of the egg whose density is one crore *yojanas*. Fifty crore *yojanas* extend upward the earth and the same below it. (165-166a)

एवं कोटिशतं भूः स्यात् सौवर्णस्तण्डुलस्ततः ।।१६६।।
शतरूद्रावधिर्हुंफट् भेदयेत्तत् दुःशमम्।

Thus the range of the earth comes up to one crore of *yojanas*. Above it lies the range of the golden rice which is supervened by the hundred Rudras. This range is different to bear with. The key to entry into it is the mantra *huṁ phaṭ*. (166b-167a)

प्रतिदिक्कं दश दशेत्येवं रूद्रशतं बहिः ।।१६७।।
ब्रह्माण्डाधारकं तच्च स्वभावेनैव सर्वतः ।

Here on this plane the hundred Rudras in batches of ten are placed outside in

all the ten directions. They, thus, serve as sustainers of the *brahmāṇḍa* from all around. (167b-168a)

अण्डस्वरूपं गुरूभिश्चोक्तं श्रीरौरवादिषु ॥१६८॥
व्यक्तेरभिमुखीभूतः प्रच्युतः शक्तिरूपतः ।
आवापवाननिर्भक्तो वस्तुपिण्डोऽण्ड उच्यते ॥१६९॥
तमोलेशानुविद्धस्य कपालं सत्त्वमुत्तरम् ।
रजोऽनुविद्धं निर्मृष्टं सत्त्वमास्याधरं तमः ॥१७०॥

What *aṇḍa* is, has been explained by teachers in the texts like *Raurava*, etc. *Aṇḍa* is an assembly of objects on the verge of getting manifest apart from the essence of the *śakti* having had its own expansion without being divided. What is shrouded by even a tinge of *tamoguṇa*, may have a fraction of it dominated by the *satoguṇa* by putting below the *tamoguṇa* and keeping the *rajoguṇa*. (168b-170)

वस्तुपिण्ड इति प्रोक्त शिवशक्तिसमूहभाक् ।
अण्डः स्यादिति तद्व्यक्तौ संमुखीभाव उच्यते ॥१७१॥

Any assembly of objects is called *piṇḍa* on account of its sharing in both Śiva and Śakti while an *aṇḍa* needs to stand on the verge of manifesting its independent individuality. (171)

तथापि शिवमग्नानां शक्तीनामण्डता भवेत्।
तदर्थं वाक्यमपरं ता हि न च्युतशक्तितः ॥१७२॥

Even then those who are engrossed in the reality of Śiva may deserve to be called *aṇḍa*. It is in order to clarify this point that the phrase 'without being separated from the Śakti' has been added in the definition. (172)

तन्वक्षादौ मा प्रसाङ्क्षीदण्डतेति पदान्तरम्।
तन्वक्षादिषु नैवास्ते कस्याप्यावापन यतः ॥१७३॥

Body and eye, etc., may not be included in the range of the definition of *aṇḍa*. It

is in order to avoid this danger that has been included in the definition the term that there should not be scope for getting scattered. (173)

तन्वक्षसमुदायत्वे कथमेकत्वमित्यतः।
अनिर्भक्त इति प्रोक्तं साजात्यपरिदर्शकम् ॥१७४॥

How there could be the possibility of forming an (organic) group among body, eye, etc., it is in order to make this evident there in the definition has been used the term *anirbhakta*, 'not completely separated', which is expressive of mutual affinity (among objects of the group). (174)

विनापि वस्तुपिण्डाख्यपदेनैकैकशो भवेत् ।
तत्त्वेष्वण्डस्वभावत्वं नन्वेवमपि किं न तत् ॥१७५॥

If the definition were made shorn of the term *vastu-piṇḍa*, objects of the world (would be made bereft of the sense of unity and thus) would get scattered. Now the question arises as to why then the constituent elements, too, are not known as *aṇḍa*. (175)

गुणतन्मात्रभूतौघमये तत्त्वे प्रसज्यते ।
उच्यते वस्तुशब्देन तन्वक्षभुवनात्मकम् ॥१७६॥
रूपमुक्तं यतस्तेन तत्समूहोऽण्ड उच्यते ।
भवेच्च तत्समूहत्वं पत्युर्विश्ववपुर्भृतः ॥१७७॥
तदर्थं भेदकान्यन्यान्युपात्तानीति दर्शितम् ।

Indeed, (under this supposition) there arises some possibility of use of the word *aṇḍa* for *guṇas* and *tanmātras* as well but for the fact that in view of this danger, the word '*vastu*', object, has been used for them, the group of them, however, has been given the term *aṇḍa*. This has been made possible in view of their congregation forming the universal body of the Lord. For the sake of distinguishing the word *aṇḍa* from congregation and universal body, etc., several other qualifications have been brought to the fore in the definition. (176-178a)

तावन्मात्रास्ववस्थासु मायाधीनेऽध्वमण्डले ॥१७८॥
मा भूदण्डत्वमित्याहुरन्ये भेदकयोजनम् ।

In view of these preconditions as laid down via these terms, the danger of ascription of *aṇḍatva* to the illusory path of Māyā, necessary care has been taken of. (178b-179a)

इत्थमुक्तविरिञ्चाण्डभृतो रूद्राः शतं हि यत् ॥१७९॥
तेषां स्वे पतयो रुद्रा एकादश महार्चिषः ।

It has been said about the one hundred Rudras that as they are divided into the ten groups of ten Rudras each with one additional one as Chief of each one of the groups. (179b-180a)

अनन्तोऽथ कपाल्यग्निर्यमनैर्ऋतको बलः ॥१८०॥
शीघ्रो निधीशो विद्येशः शम्भुः सवीरभद्रकः।

The eleven Chief Rudras are as follows: Ananta, Kapālīśa, Agni, Yama, Nairṛta, Bala, Śīghra, Nidhīśa, Vidyeśa, Śambhu and Vīrabhadraka. (180b-181a)

मधु मधुकृतः कदम्बं केसरजालीनि यद्वदावृणते ॥१८१॥
तद्वत्ते शिवरूद्रा ब्रह्माण्डमसंख्यपरिवाराः ।
शराष्टनियुतं कोटिरित्येषां सन्निवेशनम् ॥१८२॥
श्रीकण्ठाधिष्ठितास्ते च सृजन्ति संहरन्ति च ।
ईश्वरत्वं विविषदामिति रौरववार्तिके ॥१८३॥

As honey bees sit around the pollen of the flower, even so these Śiva-Rudras sit around the Brahmāṇḍa in innumerable families. Their entire number is one crore, ten lakh and eighty five thousand. Under the guardianship of Śrīkaṇṭha they create and dissolve and thus play the role of Īśvara, this has been stated in the *Raurava-vārtika*. (181b-183)

सिद्धातन्त्रे तु हेमाण्डाच्छतकोटेर्बहिः शतम् ।
अण्डानां क्रमशो द्विद्विगुणं रूप्यादियोजितम् ॥१८४॥
तेषु क्रमेण ब्रह्माणः संस्युर्द्विगुणजीविताः ।
क्षीयन्ते क्रमशस्ते च तदन्ते तत्त्वमम्मयम् ॥१८५॥

According to the *Siddhā Tantra*, upward the golden egg, *hemāṇḍa*, there are other kinds of egg such as silvery, etc., which lie at a distance of one hundred *yojanas* and are double in size from their lower ones successively. Those planes are presided over by Brahmās whose lives are twice than the lower one on each plane successively. They continue to die out successively in keeping with the span of their lives, the last one ultimately dissolving into the basic stuff of creation known as *apas*. (184-185)

धरातोऽत्र जलादि स्यादुत्तरोत्तरतः क्रमात्।
दशधाहङ्कृतान्तं धीस्तस्याः स्याच्छतधा ततः ॥१८६॥
सहस्रधा व्यक्तमतः पौंस्नं दशसहस्रधा ।
नियतिर्लक्षधा तस्मात्तस्यास्तु दशलक्षधा ॥१८७॥
कलान्तं कोटिधा तस्मान्माया विद्दशकोटिधा ।
ईश्वरः शतकोटिः स्यात्तस्मात्कोटिसहस्रधा ॥१८८॥
सादाख्यं व्यश्नुते तच्च शक्तिर्वृन्देन संख्यया।
व्यापिनी सर्वमध्वानं व्याप्य देवी व्यवस्थिता ॥१८९॥
अप्रमेयं ततः शुद्धं शिवतत्त्वं परं विदुः ।

From earth, water, etc., should gradually be ten time spacious each up to *ahaṅkāra* while intellect hundred times than *ahaṅkāra*. The *vyakta*, manifest, should be ten thousand times more spacious than the intellect while the *puruṣa* ten lakh time more spacious than the *vyakta*. The end of the *kalpa* should be one crore times more spacious than the *puruṣa* while *niyati* should be one lakh times more spacious than the *puruṣa.* One crore times more spacious than the *niyati* should be *kalā* while *māyā* should be twenty crore times more spacious than *niyati*. Īśvara should be one hundred crore times more spacious than *māyā*. One thousand crore times more spacious should be *sadvidyā* and thus should comprehend in numerical strength the forces within it. This is known as *vyāpinī* and should comprehend all paths within it while the Śivatattva is incomprehensible, pure and supreme. (186-190a)

जलादेः शिवतत्त्वान्तं न दृष्टं केनचिच्छिवात् ॥१९०॥
ऋते ततः शिवज्ञानं परमं मोक्षकारणम् ।
तथा चाह महादेवः श्रीमत्स्वच्छन्दशासने ॥१९१॥

From water, etc., up to Śiva nothing except for Śiva has been seen by anyone. This is why the knowledge of Śiva has been considered as the supreme. This has been stated by Mahādeva in the *Svacchanda Tantra*. (190b-191)

नान्यथा मोक्षमायाति पशुर्ज्ञानशतैरपि।
शिवज्ञानं न भवति दीक्षामप्राप्य शाङ्करीम् ॥१९२॥
प्राक्तनी पारमेशी सा पौरुषेयी च सा पुनः ।

Except for this, emancipation is not available irrespective of possessing hundreds of kinds of knowledge relating to the self. As regards the availability of the knowledge of Śiva, it is impossible to acquire without getting initiated into the wisdom of Śaṅkara. This wisdom is primeval, is concerned with the Supreme Being and is meant for the individual. (192-193a)

शतरुद्रोर्ध्वतो भद्रकाल्या नीलप्रभं जयम् ॥१९३॥
न यज्ञदानतपसा प्राप्यं काल्याः पुरं जयम् ।
तद्भक्तास्तत्र गच्छन्ति तन्मण्डलसुदीक्षिताः ॥१९४॥
निर्बीजदीक्षया मोक्षं ददाति परमेश्वरी ।

Above the Śata-Rudras lies the plane of Bhadrakālī known as Jaya. It is luminous like sapphire. This plane of the Kālī is not attainable by virtue of sacrifice, gift and austerity, *tapas*. Only Her devotees get the privilege of having access there by virtue of getting initiated in that circle properly. The Supreme Goddess grants emancipation on account of seedless initiation. (193b-195a)

विद्येशावरणे दीक्षां यावतीं कुरुते नृणाम् ॥१९५॥
तावतीं गतिमायान्ति भुवनेऽत्र निवेशिताः ।

So many persons get emancipated as dwelling in the sphere of *bhuvana* and are privileged to become initiated under Vidyeśa. (195b-196a)

ततः कोट्या वीरभद्रो युगान्ताग्निसमप्रभः ॥१९६॥
विजयाख्यं पुरं चास्य ये स्मरन्ति महेश्वरम् ।
जलेषु मरुषु चाग्नौ शिरश्छेदेन वा मृताः ॥१९७॥

ते यान्ति बोधमैशानं वीरभद्रं महाद्युतिम् ।

Above this lies the circle of Vīrabhadra known as Vijaya and is as luminous as the fire of dissolution. Those attain the circle of the luminous Vīrabhadra and get the wisdom of the Lord who die of drowning in water, thirst in desert, burning in fire or getting beheaded but keep remembering Maheśvara at the time of death. (196b-198a)

वैरभद्रोर्ध्वतः कोटिर्विष्कम्भाद्विस्तृतं त्रिधा ॥१९८॥
रूद्राण्डं सालिलं त्वण्डं शक्रचापाकृति स्थितम्।

Above the circle of Vīrabhadra and thrice more extensive than the circle of Vīrabhadra is the circle of Rudra which is watery and of the form of rainbow. (198b-199a)

आ वीरभद्रभुवनाद्भद्रकाल्यालयात्तथा ॥१९९॥
त्रयोदशभिरन्यैश्च भुवनैरूपशोभितम् ।

Beginning from the circle of Vīrabhadra up to that of Bhadrakālī, there are as many as thirteen circles adorned by several other creations. (199b-200a)

ततो भुवः सहाद्रेः पूर्गन्धतन्मात्रधारणात् ॥२००॥
मृता गच्छन्ति तां भूमिं धरित्र्याः परमां बुधाः।

Above the earthly region along with that of the mountains lies another higher world where go those of the earth after death who are wise and have practised *dhāraṇā* on smell. (200b-201a)

अब्धे पुरं ततस्त्वाप्यं रसतन्मात्रधारणात् ॥२०१॥
ततः श्रियः पुरं रुद्रक्रीडावतरणेष्वथ ।
प्रयागादौ श्रीगिरौ च विशेषान्मरणेन तत् ॥२०२॥

Above the world of smell lies that of water which is accessible to those who have practised *dhāraṇā* on taste; above this world of taste, lies that of Śrī that serves as the land of sports of Rudra. It is available to persons dying in such sacred places as Prayāg and Śrīgiri. (201b-202)

सारस्वतं पुरं तस्माच्छब्दब्रह्मविदां पदम् ।
रुद्रोचितास्ता मुख्यत्वाद्रुद्रेभ्योऽन्यास्तथा स्थिताः ॥२०३॥
पुरेषु बहुधा गङ्गा देवादौ श्रीः सरस्वती ।
लकुलाद्यमरेशान्ता अष्टावप्सु सुराधिपाः ॥२०४॥

Above this lies the sphere of Sarasvatī. This is the sphere which is available to those who are knowers of Brahman. It is liked by Rudras besides dwelt in by some others. In these spheres dwells mainly Sarasvatī and those amongst divine beings who are interested in music. Amongst the inmates of this sphere of water, are also eight leading gods such as Lakula. (203-204)

ततस्तु तैजसं तत्त्वं शिवाग्नेरत्र संस्थितिः ।
ते चैनं वह्निमायान्ति वाह्नीं ये धारणां श्रिताः ॥२०५॥

Above the sphere of water lies the fire subsisted by the fire of Śiva. Here reach those persons who are established in the *dhāraṇā* of fire. (205)

भैरवादिहरीन्द्वन्त तैजसे नायकाष्टकम् ।
प्राणस्य भुवनं वायोर्दशधा दशधा तु तत् ॥२०६॥

Here in the sphere of fire dwell such eight leading divine beings as Bhairava, Kedāra, Mahākāla, Madhyama, Āmratakeśvara, Śrīśaila, Jalpeśa and Hariścandra. Above this sphere of fire lies the sphere of *prāṇa* which is tenfold. (206)

ध्यात्वा त्यक्त्वाथ वा प्राणान् कृत्वा तत्रैव धारणाम् ।
तं विशन्ति महात्मानो वायुभूताः खमूर्तयः ॥२०७॥

Here dwell those great souls after leaving their bodies back on the earth, assuming the form of sheer space as air, who meditated and practised the *dhāraṇā* of *prāṇa*. (207)

भीमादिगयपर्यन्तमष्टकं वायुतत्त्वगम् ।
खतत्त्वे भुवनं व्योम्नः प्राप्यं तद्व्योमधारणात् ॥२०८॥

वस्त्रापदान्तं स्थाण्वादि व्योमतत्त्वे सुराष्टकम् ।

Inmates of the sphere of *prāṇa* eight in number are Bhīmeśvara, Mahendra, Aṭṭahāsa, Vimaleśvara, Kaskhala, Nākhala, Kurukṣetra and Gayā. The sphere of *prāṇa* lies in space and hence is accessible only through *dhāraṇā* on pure space. The group of eight deities indwelling the element of space is Vastrāpada, Rudrakoṭi, Avimukta, Mahālaya, Gokarṇa, Bhadrakarṇa, Svarṇākṣa and Sthāṇa. (208-209a)

अदोक्षिता ये भूतेषु शिवतत्त्वाभिमानिनः ॥२०९॥
ज्ञानहीना अपि प्रौढधारणास्तेऽण्डतो बहिः।
धराब्धितेजोऽनिलखपुरगा दीक्षिताश्च वा ॥२१०॥
तावत्संस्कारयोगार्थं न परं पदमीहितुम्।
तथाविधावतारेषु मृताश्वायतनेषु ये ॥२११॥
तत्पदं ते समासाद्य क्रमाद्यान्ति शिवात्मताम्
पुनः पुनरिदं श्रीमद्देव्याख्यामले ॥२१२॥

Those persons who are not initiated in the mystery of Śiva and yet are desirous to get one with Him without knowledge of Him but are deeply established in the *dhāraṇā* of the earth, water, fire and air and space, they though remaining outside the interior circle known as *aṇḍa*, after their demise, reach these spheres particularly for the sake of developing within them *saṁskāra* and intense aspiration for being one with the Supreme Being following the joy of being in these higher states, attain Him. This has been stated again and again in the text *Devī-Yāmala*. (209b-212)

श्रीकामिकायां कश्मीरवर्णने चोक्तवान्विभुः ।
सुरेश्वरीमहाधाम्नि ये म्रियन्ते च तत्पुरे ॥२१३॥
ब्राह्मणाद्याः शङ्करान्ताः पशवः स्थावरान्तगाः ।
रुद्रजातय एवैते इत्याह भगवाञ्छिवः ॥२१४॥
आकाशावरणादूर्ध्वमहङ्करादधः प्रिये ।
तन्मात्रादिमनोऽन्तानां पुराणि शिवशासने ॥२१५॥

In the *Kāmikā Tantra*, in the context of description of Kashmir, Lord Śiva has said that those who die in that area, irrespective of being Brāhmaṇas or non-Brāhmaṇas or even animals and even up to immobile beings, they all are related to Rudra. He continues, O Dear, "Above the covering of the sky and below the *ahaṅkāra*, ego, lie the spheres of *tanmātras*, physical essences, and ending with the *manas*, mind, all subsisting under the rule of Śiva." (213-215)

पञ्चवर्णयुतं गन्धतन्मात्रमण्डलं महत्।
आच्छाद्य योजनानेककोटिभिः स्थितमन्तरा ।।२१६।।

The large circle of the physical essence of smell of five colours lies in the middle covering an area of several crores of *yojanas*. (216)

एवं रसादिमात्राणां मण्डलानि स्ववर्णतः ।
शर्वो भवः पशुपतिरीशो भीम इति क्रमात् ।।२१७।।
तन्मात्रेशा यदिच्छातः शब्दाद्याः खादिकारिणः ।

So is the case with the circles of other physical essences, such as taste, etc. which are of their own colours and Śarva, Bhava, Paśupati, Īśa, Bhīma respectively are the Lords of these physical essences as per whose desire these essences transform themselves into their respective *mahābhūtas*. (217-218a)

ततः सूर्येन्दुवेदानां मण्डलानि विभुर्महान् ।।२१८।।
उग्रश्चेत्येषु पतयस्तेभ्योऽर्केन्दू सयाजकौ।
इत्यष्टौ तनवः संभोर्याः पराः परिकीर्तिताः ।।२१९।।

Above the circle of the physical essences lie those of the sun and the moon. Vibhu and Ugra are the Lords of these circles. It is out of these circles that have been born their owners, the sun and the moon with their sacrificers. These are the eight bodies of Śambhu which have been characterised as of higher kind. (218b-219)

अपरा ब्रह्मणोऽण्डे ता व्याप्य सर्वं व्यवस्थिताः
कल्पे कल्पे प्रसूयन्ते धराद्यास्ताभ्य एव तु ।।२२०।।

Lower forms of these bodies lie within the circle of Brahmā and obtain all. It is

out of these bodies that the *mahābhūtas*, earth, etc. emerge in each *kalpa*, aeon after aeon. (220)

ततो वागादिकर्माक्षयुक्तं करणमण्डलम् ।
अग्नीन्द्रविष्णुमित्राः सब्रह्माणस्तेषु नायकाः ॥२२१॥

Higher than this lies, the circle of the action and sense of speech, etc., which are presided over by Agni, Indra, Viṣṇu, Mitra and Brahmā. (221)

प्रकाशमण्डलं तस्माच्छ्रुतं बुद्ध्यक्षपञ्चकम् ।
दिग्विद्युदर्कवरूणभुवः श्रोत्रादिदेवताः ॥२२२॥
प्रकाशमण्डलादूर्ध्वं स्थितं पञ्चार्थमण्डलम् ।
मनोमण्डलमेतस्मात् सोमेनाधिष्ठितं यतः ॥२२३॥
बाह्यदेवेष्वधिष्ठाता साम्यैश्वर्यसुखात्मकः ।
मनोदेवस्ततो दिव्यः सोमो विभुरूदीरितः ॥२२४॥

Higher than this is the circle of light which encompasses the five objects of the senses. Higher than this lies the circle of *manas*, mind, which is presided over by the moon who is the Chief of the external deities characterised by homogeneity, rulership and joy. This is why Soma as the presiding deity of mind has been described as all-pervading. (222-224)

ततोऽपि सकलाक्षाणां योनेर्बुद्ध्यक्षजन्मनः ।
स्थूलादिच्छगलान्ताष्टयुक्तं चाहंकृतेः पुरम् ॥२२५॥

Above this lies the circle of ego, *ahaṅkāra*, which serves as the source of the intellect and the organs of sense. It extends for eight circles beginning from the Sthūla up to Chagala. (225)

बुद्धितत्त्वं ततो देवयोन्यष्टकपुराधिपम् ।
पैशाचप्रभृतिब्राह्मपर्यन्तं तच्च कीर्तितम् ॥२२६॥

Above this lies the circle of *buddhi*, intellect. It is ruled by the presiding deity of the eight circles of deities beginning from Piśāca and ending with Brahmā. (226)

एतानि देवयोनीनां स्थानान्येव पुराण्यतः।
अवतीर्यात्मजन्मानं ध्यायन्तः संभवन्ति ते ॥२२७॥

These are the locations and circles of beings of divine origin. Having been born and via meditation on Brahmā, people attain these circles. (227)

परमेशनियोगाच्च चोद्यमानाश्च मायया।
नियामिता नियत्या च ब्रह्मणोऽव्यक्तजन्मनः ॥२२८॥
व्यज्यन्ते तेन सर्गादौ नामरूपैरनेकधा।
स्वांशेनैव महात्मानो न त्यजन्ति स्वकेतनम् ॥२२९॥

In keeping with the plan of the Supreme Lord as also under the instigation of the Māyā, control of destiny and desire of Brahmā of inestimable birth, people become manifest on the basis of the spirit in them in the beginning of creation assuming different forms and bearing various names and lead the domestic life. (228-229)

उक्तं च शिवतनाविदमधिकारपदस्थितेन गुरुणा नः।
अष्टानां देवानां शक्त्याविर्भावयोनयोह्येताः ॥२३०॥

This has been stated by our teacher Bṛhaspati in his text titled *Śiva-Tanu* as an authority. (According to his statement) these eight kinds of divine species are manifestations of their forces (of consciousness). (230)

तनुभोगाः पुनरेषामधः प्रभूतात्मकाः प्रोक्ताः ।
चत्वार्रिंशत्तुल्योपभोगदेशाधिकानि भुवनानि ॥२३१॥
साधनभेदात्केवलमष्टकपञ्चकतयोक्तानि।
एतानि भक्तियोगप्राणत्यागादिगादिगम्यानि ॥२३२॥
तेषूमापतिरेव प्रभुः स्वतन्त्रेन्द्रियो विकरणात्मा ।
तरतमयोगेन ततोऽपि देवयोन्यष्टकं लक्ष्यं तु ॥२३३॥

These species enjoy their being in a subtle form otherwise but in a gross form being manifest below. These circles of equal quantum of joy are as many as forty

which number as such has been counted on the basis of the means of enjoyment. These circles are accessible to people taking their last breath in the state of absorption in the yoga of devotion. (231-233)

लोकानामक्षाणि च विषयपरिच्छित्तिकरणानि।
गन्धादेर्महदन्तादेकाधिक्येन जातमैश्वर्यम् ।।२३४।।

It is the organs of sense of the people which serve as the cause of limitation to consciousness. Starting from smell upward until the state of *mahat*, the degree of accessibility of the tools of cognition goes on increasing twofold from the one to the other step. (234)

अणिमाद्यात्मकमस्मिन्पैशाचाद्ये विरिञ्चान्ते ।
ज्ञात्वैव शोधयेद्बुद्धिं सार्धं पुर्यष्टकेन्द्रियैः ।।२३५।।

Having understood the secret of the presence of the eight *siddhis* like *aṇimā*, etc., on these eight planes of being from Piśāca to Brahmā, the aspirant needs to purify his intellect and senses. (235)

क्रोधेशाष्टकमानीलं संवर्ताद्यं ततो विदुः।
तेजोष्टकं बलाध्यक्षप्रभृतिक्रोधनाष्टकात् ।।२३६।।

Krodheśas are eight from Samvarta to Nīla. Above Krodheśas lie Tesoṣṭakas who are Balādhyakṣa, etc. (236)

अकृतादि ततो बुद्धौ योगाष्टकमुदाहृतम्।
स्वच्छन्दशासने तत्तु मूले श्रीपूर्वशासने ।।२३७।।

Yogāṣṭakas are still higher than them. They are Akṛta, etc. They lie in the intellect. This is recounted in the *Svacchanda Tantra* which is the primeval one. (237)

योगाष्टकपदे यत्तु सोमे श्रैकण्ठमेव च।
ततो मायापुरं भूयः श्रीकण्ठस्य च कथ्यते ।।२३८।।

Yogāṣṭakas are Akṛta, Kṛta, Raibhava, Brahmā, Vaiṣṇava, Kaumāra, Oma and

Śrīkaṇṭha. More abundant than Yogāṣṭaka is the sphere of Māyā, and is said to belong to Śrīkaṇṭha. (238)

तेन द्वितीयं भुवनं तयोः प्रत्येकमुच्यते ।
यत्र मायापुरं देव्या यया विश्वमधिष्ठितम् ॥२३९॥

This second one of the spheres is said to belong to Śiva and Śakti both. In this sphere of Māyā, the Goddess provides sustenance to the entire universe. (239)

प्रतिकल्पं नामभेदैर्भण्यते सा महेश्वरी ।
उमापतेः पुरं पश्चान्मातृभिः परिवारितम् ॥२४०॥

The Maheśvarī (as the consort of Śiva) is addressed differently from aeons, ***kalpas***. Above it lies the sphere of Umāpati Śiva which remains always encircled by the Divine Mothers. (240)

श्रीकण्ठ एव परया मूर्त्योमापतिरूच्यते ।
ब्राह्मयैशी स्कन्दजा हारी वाराह्यैन्द्री
सविच्चका (चर्चिका) ॥२४१॥
पीता शुक्ला पीतनीले नीला शुक्लारुणा क्रमात् ।
अग्नीशसौम्ययाम्याप्यपूर्वनैर्ऋतगास्तु ताः ॥२४२॥
अंशेन मानुषे लोके धात्रा ता ह्यवतारिताः।
स्वच्छन्दास्ताः पराश्चान्याः परे व्योम्नि व्यवस्थिताः ॥२४३॥
स्वच्छन्दं ता निषेवन्ते सप्तधेयमुमा यतः ।

He who is called Umāpati is no one else but the Śrīkaṇṭha Himself in His transcendent emanation. His consort is known as Brāhmī, Aiśī, Kaumārī, Hārī, Vārāhī, Aindrī and Saviccakā. She is Yellow, White, Yellow-blue and Whitish-red respectively. In all these emanations, She appears in several capacities such as the governess of the east, east-south, south and south-west and to have been made to descend to the world of the humans by the Sustainer of the world in a fraction of Herself. She is autonomous in Her operation in the world as She is so also in Her transcendence. As emanations of Umā, these goddesses remain autonomous in seven ways. (241-244a)

उमापतिपुरस्योर्ध्वं स्थितं मूर्त्यष्टकं परम् ।।२४४।।
शर्वादिकं यस्य सृष्टिर्धराद्या याजकान्ततः।
ताभ्य ईशानमूर्तिर्या सा मेरौ संप्रतिष्ठिता ।।२४५।।
श्रीकण्ठः स्फटिकाद्रौ सा व्याप्ता तन्वष्टकैर्जगत् ।

Above the sphere of Umāpati lies the final group of eight tangible forms of Śiva beginning from the earth and extending up to the devotee of Him which is responsible for the emanation of Him in the form of Śarva, etc. Out of these eight forms of Him, His form as Īśāna is placed at the Meru. By virtue of this kind of presence of Śrīkaṇṭha on the crystalline peak, Śiva pervades the entire world on account of these eight forms of Him. (244b-246a)

ये योगं सगुणं शम्भोः संयताः पर्युपासते ।।२४६।।
तन्मण्डलं पर दृष्ट्वैव मुक्तद्वैता हृतत्रयाः ।

Those who practise the yoga of Śambhu along with the acceptance of His creativity through the three *guṇas* (namely, *sattva*, *rajas* and *tamas*), or have just a look of this circle, get relieved of duality as also become redeemed of these *guṇas*. (246b-247a)

गुणानामाधरौत्तर्याच्छुद्धाशुद्धत्वसंस्थितेः ।।२४७।।
तारतम्याच्च योगस्य वेदात्फलविचित्रता ।
ततो भोगफलावाप्तिभेदाद्भेदोऽयमुच्यते ।।२४८।।

There obtains a gradation even at this stage in the quality of the attainments of the devotee due to the factor of the status of the *guṇas* one has become the controller of. The point of difference lies in the control over *guṇas* being of higher quality or lower, pure or impure. The Veda also talks of such a variation. (247b-248)

मूर्त्यष्टकोपरिष्टात्तु सुशिवा द्वादशोदिताः ।
वामाद्येकशिवान्तास्ते कुङ्कुमाभाः सुतेजसः ।।२४९।।
तदूर्ध्वं वीरभद्राख्यो मण्डलाधिपतिः स्थितः ।
यत् तत् सायुज्यमापन्नः स तेन सह मोदते ।।२५०।।

ततोऽप्यङ्गुष्ठमात्रान्तं महादेवाष्टकं भवेत् ।

Above the sphere of the eight tangible forms of Śiva, is said to lie the plane of the twelve Suśivas who range from Vāma up to Eka-Śiva (i.e., Vāma, Bhīma, Īśa, Śiva, Śarva, Vidyeśa, Ekavīra, Īśāna, Umāpati, Ajeśa, Ananta and Eka-Śiva). They are reddish as saffron besides being brilliant. Above them lies the sphere of Vīrabhadra who is the controller of the circle. One who has attained the state of association with Him, experiences the delight. Above this sphere lies that of the eight Mahādevas just at a thumb's distance. (249-251a)

बुद्धितत्त्वमिदं प्रोक्तं देवयोन्यष्टकादितः ।।२५१।।
महादेवाष्टकान्ते यद् योगाष्टकमिहोदितम् ।
तत्र श्रैकण्ठमुक्तं यत् तस्यैवोमापतिस्तथा ।।२५२।।
मुर्तयः सुशिवा वीरो महादेवाष्टकं वपुः।

The range of divine beings from eight species of *devas* up to eight kinds of Mahādevas is said to be of the intellectual nature. This range has also been characterised as *yogaṣṭaka*, the group of eight kinds of yoga. This range is ruled by Śrīkaṇṭha whose another name is Umāpati. The tangible forms of Śiva here are the twelve Suśivas and the eight Mahādevas besides Vīrabhadra. (251b-253a)

उपरिष्टाद्धियोऽधश्च प्रकृतेर्गुणसंज्ञितम् ।।२५३।।
तत्त्वं तत्र तु संक्षुब्धा गुणाः प्रसुवते धियम्।

The essence lies above the sphere of intellect and below the *guṇa* of *prakṛti* where the latter becomes agitated and gives rise to *dhī* or *mahat*. The *prakṛti*, Nature, as the cause cannot produce *mahat*, the result, without getting agitated. (253b-254)

न वैषम्यमनापन्नं कारणं कार्यसूतये ।।२५४।।
गुणसाम्यात्मिका तेन प्रकृतिः कारणं भवेत्।
नन्वेयं सापि विना तान्विषमान्गुणान् ।।२५५।।
कथं सुवीत तत्राद्ये क्षोभे स्यादनवस्थितिः ।
सांख्यस्य दोष एवायं

यदि वा तेन ते गुणाः ॥२५६॥
साम्यं तु
सङ्गमात्रं न चेतरत्।
अस्माकं तु स्वतन्त्रेशतथेच्छाक्षोभसङ्गतम् ॥२५७॥
अव्यक्तं बुद्धितत्त्वस्य कारणं क्षोभिता गुणाः ।

It is on this account that *prakṛti* as the cause has been conceived (in the Sāṅkhya system) as the state of equilibrium of the *guṇas*. Even on this presupposition, how is it that she could rise to such entities as the *guṇas* which are so divergent among them without having become agitated. On acceptance of the state of agitation prior to the birth of the *guṇas*, there would arise the defect. This, however, is the defect of the system concerned, that is, the Sāṅkhya. It is in view of the apprehension of this defect that they are conceived as having been umanifest and their equilibrium being only togetherness and not anything else. As distinct from it, in our view, it is due to the desire of the Lord, who is completely autonomous that the unmanifest becomes agitated and gives rise to the *mahat* as the element of intellect besides causing agitation amidst the *guṇas*. (255b-258a)

ननु तत्त्वेश्वरेच्छातो यः क्षोभः प्रकृतेः पुरा ॥२५८॥
तदेव बुद्धितत्त्वं स्यात् किमन्यै कल्पितैःगुणैः ।
नैतत्कारणतारूपपरामर्शाविरोधि यत् ॥२५९॥
क्षोभान्तरं ततः कार्यं बीजोच्छूनाङ्कुरादिवत् ।

Now the question arises regarding the irrelevance of the conception of the *guṇas* in the system. When essentially it is the Lord whose wish is the cause of agitation in *Prakṛti* at the initial stage gives rise to the *mahat* or the *buddhi*, what is the use of introducing the idea of *guṇas* to the system? Since the idea of *guṇa* is incapable of bearing out in it that of causality, it is better to characterise the action as simply another agitation as is the case with the seed remaining the same even after it gets swelled and germinates. (258-260a)

क्रमात्तमोरजः सत्त्वे गुरूणां षड्क्तयः स्थिताः ॥२६०॥
तिस्रो द्वात्रिंशदेकातस्त्रिंशदप्येकविंशतिः ।
स्वज्ञानयोगबलतः क्रीडन्तो दैशिकोत्तमाः ॥२६१॥

त्रिनेत्राः पाशनिर्मुक्तास्तेऽत्रानुग्रहकारिणः ।

Regarding *tamas*, *rajas* and *sattva*, our teachers have spoken in three orders of thirty-two, thirty and twenty-one of them respectively. They have stated so on the basis of their yoga of knowledge only in the sportive spirit as they were imbued with the third eye, were emancipated, gracious towards the people and were the best kind of teachers. (260b-262a)

बुद्धेश्च गुणपर्यन्तमुभे सप्ताधिके शते ॥२६२॥
रूद्राणां भुवनानां च मुख्यतोऽन्ये तदन्तरे ।

The number of Rudras from *Mahat* to *guṇas* in all is two hundred and seven principally while really the number is much larger. (262b-263a)

योगाष्टकं गुणस्कन्धे प्रोक्तं शिवतनौ पुनः ॥२६३॥
योनीरतीत्य गौणे स्कन्धे स्युर्योगदातारः।
अकृतकृतविभुविरिञ्चा हरिर्गुहः क्रमवशात्ततो देवी ॥२६४॥
करणान्यणिमादिगुणाः कार्याणि प्रत्ययप्रपञ्चश्च ।
अव्यक्तादुत्पन्ना गुणाश्च सत्त्वादयोऽमीषाम् ॥२६५॥
धर्मज्ञानविरागानैश्वर्यं तत्फलानि विविधानि ।
यच्छन्ति गुणेभ्योऽमी पुरूषेभ्यो योगदातारः ॥२६६॥

In the chapter on *guṇa* also the eight kinds of yoga have been discussed. In the *Śiva-Tanu Śāstra*, prevalence of eight kinds of yoga in the chapter on essence of *guṇa* and their teachers has been mentioned who are said to be higher than the species. Those teachers of yoga are Akṛta, Kṛta, Vibu, Viriñca, Hari and Guha respectively, goddess Umā lying at the head of all of them. It is these teachers who offer to the inmates of these planes their senses, gifts of supra-normal capacities such as *aṇimā*, etc., different kinds of action and concepts and ideas of the intermixture of the constituent elements of the world. *Guṇas* like *sattva*, etc., have emerged out of the Unmanifest on account of them. The inclination to righteousness, understanding, renunciation, abstention from lust for power, and whatever the inmates wish to get on account of these virtues, they give to these people. (263b-266)

तेभ्यः परतो भुवनं सत्त्वादिगुणासनस्य देवस्य ।
सकलजगदेकमातुर्भर्तुः श्रीकण्ठनाथस्य ।।२६७।।

Above these spheres lies the plane of the Supreme Lord Śiva who along with the Mother is the source of the entire creation. (267)

येनोमागुहनीलब्रह्मऋभुक्षकृतादिभुवनेषु।
ग्रहरूपिण्या शक्त्या प्राभ्व्याधिष्ठानि भूतानि ।।२६८।।

It is owing to Him that Umā, Guha, Viṣṇu, Brahmā, Ṛbhu and others have been empowered to rule over their respective spheres. (268)

उपसंजिहीर्षुरिह यश्चतुराननपङ्कजं समाविश्य।
दग्ध्वा चतुरो लोकाञ्जनलोकान्निर्मिणोति पुनः ।।२६९।।

It is He who wishing to dissolve the creation, enters into the creative lotus of Brahmā and burns down the entire four worlds and creates again the world of living beings. (269)

यस्येच्छातः सत्त्वादिगुणशरीरा विसृजति रुद्राणी।
अनुकल्पो रूद्राण्या वेदी तत्रेज्यतेऽनुकल्पेन ।। २७०।।

It is in fulfilment of His wishes that Rudrāṇī creates varieties of body dominated by various *guṇas*. It is at this sacrificial altar of creation and dissolution that sacrificial offerings have continued to be made by Rudrāṇī aeon after aeon. (270)

पशुपतिरिन्द्रोपेन्द्रविरिञ्चैरथ तदुपलम्भतो देवैः ।
गन्धर्वयक्षराक्षसपितृमुनिभिश्चित्रितास्तथा यागाः ।।२७१।।

The sessions of sacrificial offerings have been variegated by the attendance of Paśupati, Indra, Upendra and Viriñca as well as by gods deputed by them besides the Gandharvas, Yakṣas, Rākṣas, Pitṛs and Munis. (271)

गुणानां यत्परं साम्यं तदव्यक्तं गुणोर्ध्वतः ।
क्रोधेशचण्डसंवर्ता ज्योतिः पिङ्गलसूरकौ ।।२७२।।

पञ्चान्तकैकवीरौ च शिखोदश्चाष्ट तत्र ते।

Avyakta is the state of highest equipoise of *guṇas*. Above it lie the spheres presided over by the eight controllers of the creation, ***bhuvanapāla***, named Krodheśa, Caṇḍa, Saṁvarta, Jyotiḥ Piṅgala, Sūraka, Pañcāntaka, Ekavīra and Śikhoda. (272-273a)

गहनं पुरूषनिधानं प्रकृतिर्मूलं प्रधानमव्यक्तम् ।।२७३।।
गुणकारणमित्येते मायाप्रभवस्य पर्यायाः ।

Gahana, Puruṣa-nidhāna, Prakṛti, Mūla, Pradhāna, Avyakta and Guṇa-kāraṇa, these are synonyms of what has emanated from the Māyā. (273b-274a)

यावन्तः क्षेत्रज्ञाः सहजागन्तुकमलोपदिग्धचितः ।।२७४।।
ते सर्वेऽत्र विनिहिता रुद्राश्च तदुत्थभोगभुजः ।
मूढविवृत्तविलीनैः करणैः केचित्तु विकरणकाः ।।२७५।।

Those Rudras are the knowers of this *avyakta* who are polluted by blemishes innate or incidental to this plane of being. The Rudras are condemned to dwell here, enjoying whatever is available unconsciously, through perverted, insensate as well as effete senses. (274b-275)

अकृताधिष्ठानतया कृत्याशक्तानि मूढानि ।
प्रतिनियतविषयभाञ्जि स्फुटानि शास्त्रे विवृत्तानि ।।२७६।।
भग्नानि महाप्रलये सृष्टौ नोत्पादितानि लीनानि।
इच्छाधीनानि पुनर्विकरणसंज्ञानि कार्यमप्येवम् ।।२७७।।

The word *mūḍha* used in the immediately previous verse stands for the idiot. They are those who are unsettled and their attitude is pre-eminently sensual while *vivṛtta*, perverted, are those who go strictly by pre-established rules of scriptures. Such people are left out of the scene on the occasion of the great dissolution and do not get the opportunity of being reborn while those who are shorn of senses, have their destiny determined by their wishes. (276-277)

पुंस्तत्त्वे तुष्टिनवकं सिद्धयोऽष्टौ च तत्पुरः।

तावत्य एवाणिमादिभुवनाष्टकमेव च ॥२७८॥

(As apart from Prakṛti) the Puruṣa has at his disposal nine kinds of *tuṣṭi*, joy and eight kinds of *siddhi*, attainment. The same is the number of planes of these *siddhis*, *aṇimā*, etc. (278)

अतत्त्वे तत्त्वबुद्ध्या यः सन्तोषस्तुष्टिरत्र सा।
हेयेऽप्यादेयधीः सिद्धिः
तथाचोक्तं हि कापिलैः ॥२७९॥

Here, in this context, contentment, *tuṣṭi*, is the sense of satisfaction in the acceptance of the unessential as essential while *siddhi*, sense of extraordinary gain, is the lust for possessing what deserves to be rejected. This is the explanation of these terms by the followers of Kapila. (279)

आध्यात्मिकाश्चतस्रः प्रकृत्युपादानकालभाग्याख्याः।
पञ्च विषयोपरमतोऽर्जनरक्षासङ्गसक्षयविघातैः ॥२८०॥
ऊहः शब्दोऽध्ययनं दुःखविघातास्त्रयः सुहृत्प्राप्तिः ।
दानं च सिद्धयोऽष्टौ सिद्धेः पूर्वोऽङ्कुशस्त्रिविधः ॥२८१॥

Intra-psychic contentments are of four kinds, namely, *prakṛti* (Nature as a factor in removing obstacles on the path of the yogin), *upādāna* (means of removal of the obstacles), *kāla* (opportune time as a factor of removal), and *bhāgya* (destiny), while five are the factors of the sense of renunciation towards objects. These are the efforts required to be put in for the acquisition, safeguarding, maintaining the sense of possession, protecting from decay and destruction. *Siddhis*, extraordinary achievements are eight, namely, reasoning, literary evidence, study, getting the three kinds of means for the removal of suffering, availing help of the real friend and aid. Three are the factors of obstruction in the procurement of the *tuṣṭis* and *siddhis* (namely, adversity, incapability and dissatisfaction). (280-281)

अणिमाद्यूर्ध्वतस्तिस्रः पङ्क्तयो गुरूशिष्यगाः ।
तत्रापि त्रिगुणच्छायायोगात् त्रित्वमुदाहृतम् ॥२८२॥
नाडीविद्याष्टकं चोर्ध्वं पङ्क्तीनां स्यादिडादिकम् ।

पुंसि नादमयी शक्तिः प्रसराख्या च यत्स्थिता ॥२८३॥

Above the *siddhis* such as *aṇimā*, etc., lie three categories of teachers and students. That threefold categorisation is based on the triplicity of the *guṇas*. Above these categories lies the group of eight *nāḍīs*, nerves, namely, *īḍā*, etc., which are the means of expansion of the force of sound obtaining in the Puruṣa (in its physical manifestation). (282-283)

न ह्यकर्ता पुमान्कर्तुः कारणत्वं च संस्थितम् ।
अकर्तर्यपि वा पुंसि सहकारितया स्थिते ॥२८४॥
शेषकार्यात्मतैष्टव्यान्यथा सत्कार्यहानितः ।

(As against the contention of the Sāṅkhyas) the *puruṣa* cannot be characterised as *akartā*, non-doer, as his causality is evident (in the output of the Nature). Even on the admittance of the non-doership of the *Puruṣa*, its coordination in the task of the Nature has to be admitted as a factor in the creation of the world. Without the admittance of this kind of its coordination, the principle of subsistence of the effect in its cause prior to its manifestation known as *satkāryavāda*, would become untenable. (284-285a)

तस्मात्तथाविधे कार्ये या शक्तिः पुरुषस्य सा ॥२८५॥
तावन्ति रूपाण्यादाय पूर्णतामधिगच्छति ।
नाड्यष्टकोर्ध्वे कथितं विग्रहाष्टकमुच्यते ॥२८६॥

Therefore, whatever force is vested in that kind of coordination, needs to be accepted as belonging to the *Puruṣa* who attains perfection by way of withdrawal of those forces to itself. After the account of the group of eight nerves, now begins deliberation on the group of eight kinds of body. (285b-286)

कार्यं हेतुर्दुःखं सुखं च विज्ञानसाध्करणानि।
साधनमिति विग्रहतायुगष्टकं भवति पुंस्तत्त्वे ॥२८७॥

The following eight factors are superimposition on the Puruṣa (which is Śiva Himself put under these factors of constriction). Those factors are effect, *kārya* (the superimposition responsible for congregation of the subtle body), cause, *hetu* (responsible for the emanation of the organs of sense and action), suffering,

dukha (the cause of it), comfort, *sukha* (the cause of it), knowledge, *vijñāna* (limited and hence worldly), tools, *karaṇa*, means of accomplishment, *sādhanā* and yoking the Self with the body, *vigrahatāyuk*. (287)

भुवनं देहधर्माणां दशानां विग्रहाष्टकात् ।
अहिंसा सत्यमस्तेयं ब्रह्माकल्काक्रुधो गुरोः ।।२८८।।
शुश्रूषाशौचसन्तोषा ऋजुतेति दशोदिताः
पुंस्तत्त्व एव गन्धान्तं स्थितं षोडशकं पुनः ।।२८९।।

Apart from the above-mentioned eight factors of embodiment (of the Self or Puruṣa) there are ten virtues of him, namely, non-violence, truth, non-usurpation, self-continence, freedom from impurity, freedom from anger, service to the teacher, cleanliness, contentment and straightforwardness. It is the Puruṣa itself which pervades the entire conglomeration of the factors of concretisation, namely, the five essential elements, the organs of action, the organs of sense and *manas*, all whatever ends with the property of smell (as qualifying the earth). (288-289)

आरभ्यदेहपाशाख्यं पुरं बुद्धिगुणास्ततः ।
तत्रैवाष्टावहंकारस्त्रिधा कामादिकास्तथा ।।२९०।।
पाशा आगन्तुकगाणेशवैद्येश्वरभेदिताः।
त्रिविधास्ते स्थिताः पुंसि मोक्षमार्गोपरोधकाः ।।२९१।।

Beginning from the spectacle of the bodily trap, there are the attributes of the *buddhi*, intellect. Therein also are the eight kinds of *ahaṅkāra*, ego-sense, besides the triplicity of *kāma*, *krodha* and *lobha*. Along with these lie also the incidental traps known as those relating to Gaṇeṣa and Viśveśvara which are inherent in the Puruṣa in a triple manner and act as obstruction on the path of emancipation. (290-291)

यत्किंचित्परमाद्वैतसंवित्स्वातन्त्र्यसुन्दरात् ।
पराच्छिवादुक्तरूपादन्यत्तत्पाश उच्यते ।।२९२।।

Whatever is there in the individual other than Śiva, who is the ultimate state of

non-dual consciousness characterised by the beauty of autonomy, as recounted already, is the trap. (292)

तदेवं पुंस्त्वमापन्ने पूर्णेऽपि परमेश्वरे।
तत्स्वरूपापरिज्ञानं चित्रं हि पुरुषास्ततः ॥२९३॥

When the Supreme Being, in all His perfection, assumes the form of the *puruṣa*, individual, He becomes oblivious of His original form and becomes the individual in all his varieties of form, nature and status. (293)

उक्तानुक्तास्तु ये पाशाः परतन्त्रोक्तलक्षणाः ।
ते पुंसि सर्वे तांस्तत्र शोधयन्मुच्यते भवात् ॥२९४॥

All those traps which have been mentioned as having those features or even have remained unmentioned, they are inherent in the individual and need to be separated from the Self so as to get emancipated from the world. (294)

पुंस ऊर्ध्वं तु नियतिस्तत्रस्थाः शंकरा दश।
हेमाभाः सुसिताः कालतत्त्वे तु दश ते शिवाः ॥२९५॥

Above the *puruṣa* lies the circle of Niyati, Control, wherein dwell the ten Śaṅkaras who are of golden lustre and exclusively white in appearance and when observed as such from the frame of time they become Śiva, source of auspiciousness. (295)

कोटिः षोडशसाहस्रं प्रत्येकं परिवारिणः ।
रागे वीरेशभुवनं गुर्वन्तेवासिनां पुरम् ॥२९६॥

The Śivas have their families numbering a crore and sixteen thousand each while the sphere of Vīreṣa lies there dipped in attachment besides that of teachers and their students. (296)

पुरं चाशुद्धविद्यायां स्याच्छक्तिनवकोज्ज्वलम् ।
मनोन्मन्यन्तगास्ताश्च वामाद्याः परिकीर्तिताः ॥२९७॥

In view of the impure path of knowledge, *aśuddha vidyā*, here subsists the brilliant group of nine forces who are known as Vāmā, Jyeṣṭhā, Raudrī, Kālī, Vikaraṇī, Kala-vikaraṇī, Bala-pramathanī, Sarva Bhūta Damanī and Manonmananī. (297)

कलायां स्यान्महादेवत्रयस्य पुरमुत्तमम् ।
ततो माया त्रिपुटिका मुख्यतोऽनन्तकोटिभिः ॥२९८॥
आक्रान्ता सा भगबिलैः प्रोक्तं शैव्यां तनौ पुनः ।
अङ्गुष्ठमात्रपर्यन्तं महादेवाष्टकं निशि ॥२९९॥
चक्राष्टकाधिपत्येन तथा श्रीमालिनीमते ।

Within *kalā* need to be the highest sphere of the three Mahādevas. Then should be the place of *māyā* in its threefolds, though otherwise it exists in innumerable folds in the body of Śiva in the form of apertures. In this body of Him there are as many as eight Mahādevas up to the toe as well as the controllers of the *cakras*, as the *Mālinīvijayottara Tantra* holds. (298-300a)

वामाद्याः पुरुषादौ ये प्रोक्ताः श्रीपूर्वशासने ॥३००॥
ते मायातत्त्व एवोक्तास्तनौ शैव्यामनन्ततः।

In the *pūrva śāstra* (*Mālinīvijayottara Tantra*), it has been stated that in the body of Śiva as working within the fold of Māyā there subsist a large number of Śivas such as Vāmā, Bhīma, Ugra, Bhava, Īśāna, Mādhava, Aja and Ananta. (300b-301a)

कपालव्रतिनः स्वाङ्गहोतारः कष्टतापसाः ॥३०१॥
सर्वाभयाः खड्गधाराव्रतास्तत्तत्त्ववेदिनः।
क्रमात्तत्तत्त्वमायान्ति यत्रेशोऽनन्त उच्यते ॥३०२॥

Those who practise the vow of skull, those who offer the limbs of their bodies as oblation to fire, practise austerity at the expense of pain to themselves take the vow of walking on the edge of sword, as it were, and become conversant with the Reality and shorn of fear of all kinds, get gradually access to the state of the Lord of the Infinity. (301b-302)

NOTE:

Offering of limbs as oblation to fire means mental oblation of sense-organs, desires, etc. in the fire of consciousness.

उक्तं च तस्य परतः स्थानमनन्ताधिपस्य देवस्य।
स्थितिविलयसर्गकर्तुर्गुहाभगद्वारपालस्य ॥३०३॥

Above the plane of the Lord of infinity is said to lie the state of the doorkeeper of that aperture of the mystery via which is getting actualised the act of creation, sustenance and dissolution. (303)

धर्माननिणिमादिगुणाञ्ज्ञानानि तपःसुखानि योगांश्च।
मायाबिलात्प्रदत्ते पुंसां निष्कृष्य निष्कृष्य ॥३०४॥
तच्छक्तीद्धस्वबला गुहाधिकारान्धकारगुणदीपाः।
सर्वेऽनन्तप्रमुखा दीप्यन्ते शतभवप्रमुखान्ताः ॥३०५॥
सोऽव्यक्तमधिष्ठाय प्रकरोति जगन्नियोगतः शम्भोः।
शुद्धाशुद्धस्त्रोतोऽधिकारहेतुः शिवो यस्मात् ॥३०६॥

That doorkeeper of the aperture of mystery delivers to individuals consequences, their acts of righteousness, attainments of extraordinary nature, results of understanding, those emerging from their undertakings of austerity and practice of yoga. Being lighted by His power the lamps of virtue remove the darkness shrouding the cave of mystery and provide illumination to Ananta and Śatabhāva. It is Śiva Himself who on the bidding of Himself as Śambhu presiding over the Unmanifest acts as the agent of the acts of accordance of both the pure and the impure. (304-306)

शिवगुणयोगे तस्मिन् महति पदे ये प्रतिष्ठिताःप्रथमम् ।
तेऽनन्तादेर्जगतः सर्गस्थितिविलयकर्त्तारः ॥३०७॥
मायाबिलमिदमुक्तं परतस्तु गुहा जगद्योनिः

Those who have become established by Śiva in the position of Śiva-yoga, they have been made responsible for the creation, sustenance and dissolution of the world including Ananta. This state of things has been conceived figuratively as

the hole of *māyā*, and from another viewpoint as cave and womb of the world. (307-308a)

उत्पत्त्या तेष्वस्याः परिशक्तिक्षोभमनुविधीयमानेषु ।।३०८।।
योनिविवरेषु नानाकामसमृद्धेषु भगसंज्ञा।
कामयते पतिरेनामिच्छानुविधायिनीं यदा देवीम् ।।३०९।।
प्रतिभगमव्यक्ताः प्रजास्तदास्याः प्रजायन्ते ।

It is in these apertures of the womb that lies the secret of the birth of the creation via the act of agitation taking place in Lord and Śakti as His consort. This aperture is known as *bhaga*, aperture, as it abounds in desires of various nature. When the Lord happens to cherish the desire for contact with this goddess, that is the diversity behind the *bhaga,* who always precipitates His wishes, umanifest issues get born of each one of them. (308b-310a)

तेषामतिसूक्ष्माणामेतावत्त्वं न वर्ण्यते विधिषु ।।३१०।।

Since these matters are extremely subtle, they are not recounted in all their details in the Śāstra concerned. (310b)

अववरकाण्येकस्मिन्यद्वत्साले बहूनि बद्धाति।
योनिबिलान्येकस्मिंस्तद्वन्मायाशिरः साले ।।३११।।
मायापटलैः सूक्ष्मैः कुड्यैः पिहिताः परस्परमदृश्याः।
निवसन्ति तत्र रुद्राः सुखिनः प्रतिबिलमसंख्याताः ।।३१२।।
स्थाने सायुज्यगताः सामीप्यगताः परे सलोकस्थाः।
प्रतिभुवनमेवमयं निवासिनां गुरुभिरुद्दिष्टः ।।२१३।।

As a number of windows are provided in a house, even so in the womb as the best house of *māyā*, a number of holes have been afforded. Remaining invisible to one another due to subtle walls of partition innumerable Rudras live there, enjoying the contact of each one of them with each one of the holes. Some of these Rudras are local while others belong to very many other spheres. Our teachers have stated that this state of things is common to all planes of creation. (311-313)

अपि सर्वसिद्धवाचः क्षीयेरन्दीर्घकालमुद्गीर्णाः।
न पुनर्योन्यानन्त्यादुच्यन्ते स्रोतसां संख्याः ॥३१४॥

It is quite possible that at long last all statements of the sages may become exhausted but the end of the number of these creational Rudras cannot be reached. (314)

तस्मान्निरयाद्येकं यत्प्रोक्तं द्वारपालपर्यन्तम्।
स्रोतस्तेनान्यान्यपि तुल्यविधानानि वेद्यानि ॥३१५॥

(In view of this commonality of the state of things as also the impossibility of reaching the end of details regarding the role of the Rudras) perusal of even a single one of them from *niraya* up to the state of the doorkeeper of the aperture of *māyā* may suffice in the understanding of all of them. (315)

अव्यक्तकलेगुह्या प्रकृतिकलाभ्यां विकार आत्मीयः
ओतः प्रोतो व्याप्तः कलितः पूर्णः परिक्षिप्तः ॥३१६॥

The unmanifest as the cause is every way pervasive of, interspersed with and abounds in the calculated state of things, *kalā* and hence is really the very self of it as the effect. (316)

मध्ये पुटत्रयं तस्या रुद्राः षडधरेऽन्तरे।
एक ऊर्ध्वे च पञ्चेति द्वादशेते निरूपिताः ॥३१७॥
गहनासाध्यौहरिहरदशेश्वरौ त्रिकलगोपतीषडिमे ।
मध्येऽनन्तः क्षेमो द्विजेशविद्येशविश्वशिवाः ॥३१८॥
इति पञ्च तेषु पञ्चसु षट्सु च पुटगेषु तत्परावृत्त्या।
परिवर्त्तते स्थितिः किल देवोऽनन्तस्तु सर्वथा मध्ये ॥३१९॥

Māyā is characterised in a previous account (verse No. 298) as *triputikā*, having threefolds. On its lower side lie the six Rudras while on the upper the same number of Śivas. The Rudras are Gahana, Asādhya, Harihara, Daśeśvara, Trikāla and Gopati while the Śivas are Kṣemeśa, Dvijeśa, Vidyeśvara, Viśveśa, Śiva and Ananta. From amongst these groups of five and six, each one moves around the circle but the Ananta remains constantly at the centre. (317-319)

ऊर्ध्वाधरगकपालकपुटषट्कयुगेन तत्परावृत्त्या।
मध्यतोऽष्टाभिर्दिक्स्थैर्व्याप्तोग्रन्थिर्मतङ्गशास्त्रोक्तः ॥३२०॥

Above lies the group of six Rudras and the same number of them below while eight of them are stationed in all the eight directions, as pervading deities of the knot of *māyā*. This has been stated in the *Mataṅga Śāstra*. (320)

श्रीसारशासने पुनरेषा षट्पुटया विनिर्दिष्टा।
ग्रन्थयाख्यमिदं तत्त्वं मायाकार्यं ततो माया ॥३२१॥

In the text known as *Sāra-Śāsana*, this knot is referred to as six-fold. This factor of *granthi*, knot, is a product of *māyā*. This is why it is known as *māyā*. (321)

मायातत्त्वं विभु किल गहनमरूपं समस्तबिलयपदम् ।
तत्र न भुवनविभागो युक्तो ग्रन्थावसौ तस्मात् ॥३२२॥

The principle of *māyā* is all-pervading, mysterious and formless. It is the destination of dissolution. There is no division of the spheres of creation. So is the nature of the *granthi*, complex, called *māyā*. (322)

मायातत्त्वाधिपतिः सोऽनन्तः समुदितान्विचार्याणून्।
युगपत्क्षोभयति निशां सा सूते संपुटैरनन्तैः स्वैः ॥३२३॥

Ananta is the Lord of the principle of *māyā*. Having contemplated on the atoms collectively He creates agitation in the *māyā* all at once as a result of which she gives birth to principles in innumerable groups. (323)

तेन कलादिधरान्तं यदुक्तमावरणजालमखिलं तत्।
निःसंख्यं च विचित्रं मायैवैका त्वभिन्नेयम् ॥३२४॥

Consequently get born the principles beginning from *kalā* to the earth which collectively are called as the net of superimposition. Innumerable are the factors involved in the conglomeration of *māyā* with all her peculiarity. Even then she is but one and undivided. (324)

उक्तं श्रीपूर्वशास्त्रे च धराव्यक्तात्मकं द्वयम्।

असंख्यातं निशायाक्तिसंज्ञं त्वेकस्वरूपकम् ॥३२५॥

It has been stated in *pūrva Śāstra*, that is the *Mālinīvijayottara Tantra* that the entire conglomeration of innumerable factors beginning from earth and ending with the unmanifest is uniformly known as a product of the power of superimposition. (325)

पाशाः पुरोक्ताः प्रणवाः पञ्च मानाष्टकं मुनेः
कुलं योगिश्च वागीशी यस्यां जातो न जायते ॥३२६॥

Within the *pāśa*, noose or trap, are included the five Rudras as *praṇava* namely, Sādhya, Dātā, Damaneśa, Dhyāna and Bhasmeśvara, the group of Rudras acting as sages along with their students while the goddess *vāk*, speech, serves as the womb being born in which the individual ceases to be reborn. (326)

दीक्षाकालेऽधराध्वस्थशुद्धौ यच्चाधराध्वगम्।
अनन्तस्य समीपे तु सत्सर्वं परिनिष्ठितम् ॥३२७॥

At the time of initiation get purged out the factors of impurity such as *kalā*, etc., which tend to pull the individual downward while on attaining the proximity of the Infinite, Ananta, all the rest get restored to Him. (327)

साध्यो दाता दमनो ध्यानो भस्मेति बिन्दवः पञ्च।
पञ्चार्थगुह्यरुद्राङ्कुशहृदयलक्षणं च सव्यूहम् ॥३२८॥
आकर्षादर्शौ चेत्यष्टकमेतत्प्रमाणानाम्।

The five Rudras known as *praṇavas* are Sādhya, Dātā, Damaneśa, Dhyāna and Bhasma while those serving as eight *pramāṇas*, factors of validation are Pañcārtha, Guhya, Rudrankuśa, Hṛdaya, Lakṣaṇa, Vyūha, Ākarṣa and Ādarśa. (328-329a)

अलुप्तविभवाः सर्वे मायातत्त्वाधिकारिणः ॥३२९॥
मायामयशरीरास्ते भोगं स्वं परिभुञ्जते ।

Both these grades of Rudras play their respective roles within the fold of

māyā bearing bodies of *māyā* and enjoying the results of their respective accomplishments without having lost their glories. (329-330a)

प्रलयान्ते ह्यनन्तेन संहृतास्ते त्वहर्मुखे ॥३३०॥
अन्यानन्तप्रसादेन विबुधा अपि तं परम् ।
सुप्तबुद्धं मन्यमानाः स्वतन्त्रम्मन्यता जडाः ॥३३१॥

At the end of dissolution and in the beginning of the next creation they get withdrawn by Ananta Himself but in spite of their awareness of the Supreme Being, they, due to their autonomy of the ego-sense mistake Him as having gone to sleep in His consciousness, and thus consider themselves as the actual creators under the misleading effect of *māyā*. (330b-331)

स्वात्मानमेव जानन्ति हेतुं मायान्तरालगाः ।
अतः परं स्थिता माया देवी जन्तुविमोहिनी ॥३३२॥
देवदेवस्य सा शक्तिरतिदुर्घटकारिता ।
निर्वैरपरिपन्थिन्या तया भ्रमितबुद्धयः ॥३३३॥
इदं तत्त्वमिदं नेति विवदन्तीह वादिनः ।
गुरुदेवाग्निशास्त्रेयु ये न भक्ता नराधमाः ॥३३४॥
सत्पथं तान्परित्याज्य सोत्यथं नयति ध्रुवम् ।
असद्युक्तिविचारज्ञाञ्छुष्कतर्कावलम्बिनः ॥३३५॥
भ्रमयत्येव तान् माया ह्यमोक्षे मोक्षलिप्सया ।

Due to having been immersed in the ignorance, they consider themselves as the cause of everything. This is how *māyā* operates its power of delusion on creatures. She is the force of the Supreme Lord presenting all such difficulties before the people as hostile to them without any sense of enmity. Under her spell, persons of lowest kind of mentality remain engaged in deliberations on topics like this is essential and this is not on account of lacking trust in teachers, gods, sacrifices and *Śāstras*. She makes them leave the right path and take to the wrong one and thus proficient in dry reasoning on the basis of nonsensical evidence. She misleads them to take to the path of bondage under the impression of that of redemption. (332-336a)

शिवदीक्षासिना च्छिन्ना शिवज्ञानासिना तथा ।।३३६।।
न प्ररोहेत्पुनर्नान्यो हेतुस्तच्छेदनं प्रति ।

This misleading state of things cannot be finished finally for ever without the use of the sword of Śavite initiation as well as the understanding of Śiva as all-pervading, all-creating and all-controlling and the ultimate destination of all. (336-337a)

महामायोर्ध्वतः शुद्धा महाविद्याऽथ मातृका ।।३३७।।
वागीश्वरी च तत्रस्थं वामादिनवसत्पुरम्

Above the great power of delusion, *mahā-māyā*, lies the great power of right understanding, *mahāvidyā*, which is motherly towards creatures. She is the goddess of sound, language and learning. Within her fold lie the nine spheres such as Vāmā, etc. (337-338a)

वामा ज्येष्ठा रौद्री काली कलविकरणीबलविकारिके तथा ।।३३८।।
मथनी दमनी मनोन्मनी च त्रिदृशः पीताः समस्तास्ताः ।
सप्तकोट्यो मुख्यमन्त्रा विद्यातत्त्वेऽत्र संस्थिताः ।।३३९।।
एकैकार्बुदलक्षांयाः पद्माकारपुरा इह।
विद्याराज्ञ्यस्त्रिगुण्याद्याः सप्त सप्तार्बुदेश्वराः ।।३४०।।

The presiding deities of these spheres are Vāmā, Jyeṣṭhā, Raudrī, Kālī, Vikaraṇī, Kala-vikaraṇī, Bala-pramathanī, Sarva Bhūta Damanī and Manonmanī. All these goddesses abound in force, consciousness and delight. Within their fold of wisdom lie all the seven crores of main *mantras*. The family of each one of them comprises hundred crore of units. Their spheres are of the shape of the lotus. These are rulers of knowledge and wisdom. The triplicity of the *guṇas* abounds in them. They preside over seven crores of *mantras*. (338b-340)

विद्यातत्त्वोर्ध्वमैशं तु तत्त्वं तत्र क्रमोर्ध्वगम् ।
शिखण्ड्याद्यमनन्तान्तं पुराष्टकयुत पुरम् ।।३४१।।

Above this plane of *vidyā*, right understanding lies that of Īśvara. It comprises

eight spheres. The names of their presiding deities range from Śikhaṇḍī to Ananta. (341)

शिखण्डी श्रीगलो मूर्तिरेकनेत्रैकरुद्रकौ।
शिवोत्तमः सूक्ष्मरुद्रोऽनन्तो विद्येश्वराष्टकम् ॥३४२॥

The names of these presiding deities are Śikhaṇḍī, Śrīkaṇṭha, Trinetra, Eka Rudra, Eka-Netra, Śivottama, Sūkṣma and Ananta. (342)

क्रमादूर्ध्वोर्ध्वसंस्थानं सप्तानां नायको विभुः।
अनन्त एव ध्येयश्च पूज्यश्चाप्युत्तरोत्तरः ॥३४३॥

Vibhu presides over the performance of all of them lying arranged vertically vis-a-vis one another, Ananta lying at the centre of all of them and hence deserving worship and meditation. (343)

मुख्यमन्त्रेश्वराणां यत् सार्धं कोटित्रयं स्थितम्।
तन्नायका इमे तेन विद्येशाश्चक्रवर्तिनः ॥३४४।

Out of the whole lot of the presiding deities of the *mantras*, three crore and fifty lakh are known as *vidyeśa*, Lord of *vidyā*, path of knowledge. They are also characterised as pervasive of the entire circle. (344)

उक्तं च गुरुभिरित्थं शिवतन्वाद्येषु शासनेष्वेतत्।
भगबिलशतकलितगुहामूर्धासनगोऽष्टशक्तियुग्देवः ॥३४५॥
गहनाद्यं निरयान्तं सृजति च रुद्राश्च विनियुङ्क्ते।

This has been stated by teachers in *Śāstras* like *Śivatanu*, etc., that being adorned with one hundred *bhagas*, apertures and empowered with eight powers, the Supreme Being lies at the top of the secret cave of creation and dissolution and creates Rudras from Gahana to Niraya and appoints them on their respective positions. (345-356a)

उद्धरति मनोन्मन्या पुंसस्तेष्वेव भवति मध्यस्थः ॥३४६॥
ते तेनोदस्तचितः परतत्त्वालोचनेऽभिनिविशन्ते।

By means of His force known as *manonmanī* He acts as the medium of taking out individuals (from the trap of *māyā*). Being thus redirected in their consciousness, they engage themselves in the contemplation of the higher essence. (346b-347a)

स पुनरधः पथवर्तिष्वधिकृत एवाणुषु शिवेन ।।३४७।।
अवसितपतिविनियोगः सार्धमनेकात्ममन्त्रकोटिभिः।
निर्वात्यनन्तनाथस्तद्धामाविशति सूक्ष्मरुद्रस्तु ।।३४८।।

Thus, having been authorised by Śiva from amongst those who are engaged in the *aṇu-sādhanā*, individualistic approach to the Reality, and in this way as a consequence of their carrying out the task entrusted with by Śiva, he attains liberation by virtue of the beneficial effect of crores of *mantras* on him and enters the sphere of Him as a subtle Rudra. (347b-348)

अनुगृह्याणुमपूर्वंस्थापयति पतिः शिखण्डिनः स्थाने।
इत्यष्टौ परिपाट्या यावद्धामानि याति गुरुरेकः ।।३४९।।

Showering his grace on him, the Lord elevates him to the unique position of Śikhandin. He goes on elevating him from one to the other of the eight steps until he reaches the Supreme Teacher Himself. (349)

तावदसंख्यातानां जन्तूनां निर्वृर्तिं कुरुते ।
तेऽष्टावपि शक्त्यष्टकयोगामलजलरुहासनासीनाः ।।३५०।।
आलोकयन्ति देवं हृदयस्थं कारणं परमम्।
तं भगवन्तमनन्तं ध्यायन्तः स्वहृदि कारणं शान्तम् ।।३५१।।
सप्तानुध्यायन्त्यपि मन्त्राणां कोटयः शुद्धाः।

He goes on liberating numberless individuals via the path of the yoga of the eight forces until they reach the climax in the form of the (thousand-petalled) lotus and happen to look at the Lord as seated in his heart peacefully and yet serving as the supreme cause (of the entire world) as also being contemplated on by seven crores of *mantras* of pure nature. (350-352a)

मायादिरवीच्यन्तो भवस्त्वनन्तादिरुच्यतेऽप्यभवः ।।३५२।।

शिवशुद्धगुणाधिकारान्तः सोऽप्येष हेयश्च।

Ranging from *māyā* to *avīci* is the sphere of Bhava, rebirth while starting from *ananta* upward is that of redemption from rebirth. Apart from the pure sphere of Śiva, all deserve to be discarded. (352b-353a)

अत्रापि यतो दृष्टानुग्राह्याणां नियोज्यता शैवी ॥३५३॥
इष्टा च तन्निवृत्तिर्ह्यभवस्त्वधरे न भूयते यस्मात्।

In this world of rebirth also, since the grace of Śiva is quite obvious, avoidance of craving for it needs to be cultivated as what lies below it is the world of non-being. (353b-354a)

पत्युरपसर्पति यतः कारणता कार्यता च सिद्धेभ्यः ॥३५४॥
कञ्चुकवच्छिवसिद्धौ तावतिभवसंज्ञयातिमध्यस्थौ ।

Since causality and effectiveness both have been transcended by virtue of attainment of oneness with Śiva, like the superimposition of the bodily sense in *siddhas*, they have been characterised by the term *atibhava*, beyond the range of rebirth as well as beyond that of mediation. (354b-355a)

धर्मज्ञानविरागैश्यचतुष्टयपुरं तु यत् ॥३५५॥
रूपावरणसंज्ञं तत्तत्त्वेऽस्मिन्नैश्वरे विदुः ।
वामा ज्येष्ठा च रौद्रीति भुवनत्रयशोभितम् ॥३५६
सूक्ष्मावरणमाख्यातमीशतत्त्वे गुरूत्तमैः
ऐशात्सादाशिवं ज्ञानक्रियायुगलमण्डितम् ॥३५७॥
शुद्धावरणमित्याहुरुक्ता शुद्धावृतेः परम् ।
विद्यावृतिस्ततो भावाभावशक्तिद्वयोज्ज्वला ॥३५८॥

Above the plane of Īśvara lies that of Sadāśiva, which is adorned by the subsistence of knowledge and action. This plane of superimposition has been characterised as pure. Above this plane of purity lies the *vidyā-vṛti*, circle of knowledge, which is bedecked by the subsistence of such mutually contrasting forces as being and non-being, *bhāva-abhāva*. (357b-358)

शक्त्यावृतिः प्रमाणाख्या ततः शास्त्रे निरूपिता।
शक्त्यावृतेस्तु तेजस्विध्रुवेशाभ्यामलङ्कृतम् ॥३५९॥

Above the circle of wisdom, lies that of power, *śakti-āvṛti*, which is named in the *Śāstra* as *pramāṇa*, ground of validity, as it is validated by the presence of two Rudras in it, namely, Tejasvi and Dhruveśa. (359)

तेजस्व्यावरणं वेदपुरा मानावृतिस्ततः।
मानावृतेः सुशुद्धावृत्पुरत्रितयशोभिता ॥३६०॥

Above the sphere of *tejas*, lies the *māna*. Above the sphere of *māna* lie four settlements, *pura*. These are completely pure and are presided over by four such deities as Brahmā, Rudra, Pratoda and Ananta. (360)

सुशुद्धापरणादूर्ध्वं शैवमेकपुरं भवेत्।
शिवावृतेरूर्ध्वमाहुर्मोक्षावरणसंज्ञितम् ॥३६१॥

Above the completely pure sphere lies that of Śiva. Above the sphere of Śiva, lies that of the state of liberation. (361)

अस्यां मोक्षावृतौ रुद्रा एकादश निरूपिताः ।
मोक्षावरणतस्त्वेकपुरमावरणं ध्रुवम् ॥३६२॥

In this sphere of liberation are said to lie the eleven Rudras. Above the sphere of liberation lies that of constancy, *dhruva*. (362)

ऊर्ध्वे ध्रुवावृतेरिच्छावरणं तत्र ते शिवाः।
ईश्वरेच्छागृहान्तस्थास्तत्पुरं चैकमुच्यते ॥३६३॥

Above the sphere of constancy, lies that of the desire of Śiva. Subsistence of the desire of the Lord inside (the heart) as His house implies non-duality of Him. (363)

इच्छावृतेः प्रबृद्धाख्यं दिग्रुद्राष्टकचर्चितम् ।
प्रबुद्धावरणादूर्ध्वं समयावरणं महत् ॥३६४॥

Above the sphere of the desire of Śiva lies that of the *prabuddha*, ever-awake; it is presided by the eight Rudras who are said to be related with the eight directions. Above the sphere of the *prabuddha*, lies that of the great *samaya*, time. (364)

भुवनैः पञ्चभिर्गर्भीकृतानन्तसमावृति।
सामयात्सौशिवं तत्र सादाख्यं भुवनं महत् ॥३६५॥

The sphere of time is enclosed within the five states of being, ***bhuvana*** and indeed within the infinity. Above the sphere of time lies that of Suśiva which is related to Sadāśiva. (365)

तस्मिन्सदाशिवो देवस्तस्य सव्यापसव्ययोः।
ज्ञानक्रिये परेच्छा तु शक्तिरुत्सङ्गगामिनी ॥३६६॥

In this sphere lies Sadāśiva on whose left and right sides subsist forces of knowledge and action while the desire of the Lord is placed in His bosom. (366)

सुष्ट्यादिपञ्चकृत्यानि कुरुते स तयेच्छया।
पञ्च ब्रह्माण्यङ्गषट्कं सकलाद्यष्टकं शिवाः ॥३६७॥
दशाष्टादश रुद्राश्च तैरेव सुशिवो वृतः ।

It is under the motivation of the desire of Śiva that Sadāśiva accomplishes all the five deeds, namely, creation, sustenance, dissolution, concealment and revelation (grace). Suśiva is accompanied by Brahmās, six organs of the body, and Sakala, etc., ten forms of Śiva as also by ten Rudras. (367-368a)

सद्यो वामाघोरौ पुरुषेशौ ब्रह्मपञ्चकं हृदयम् ॥३६८॥
मूर्धशिखावर्मदृगस्त्रमङ्गानि षट् प्राहुः।
सकलाकलशून्यैः सह
कलाढ्यखमलङ्कृते क्षपणमन्त्यम् ॥३६९॥
कण्ठ्यौष्ठ्यमष्टमं किल
सकलाष्टकमेतदाम्नातम् ।

ओंकाशिवौ दीप्तो
हेत्वीशदशेशकौ सुशिवकालौ ।।३७०।।
सूक्ष्मसुतेजःशर्वाः शिवाः दशैतेऽत्र पूर्वादेः।
विजयो निःश्वासश्च
स्वायम्भुवो वह्निवीररौरवकाः ।।३७१।।
मुकुटविसरेन्दुविन्दुप्रोद्गीता ललितसिद्धरुद्रौ च
सन्तानशिवौ परकिरण-
पारमेशा इति स्मृता रुद्राः ।।३७२।।

Sadyojāta, Vāmadeva, Aghora, Tatpuruṣa and Īśāna are the five Brahmās. Heart, head, crest, eye, armour and arms are said to be the (notable) parts of the body. Sakala, *niṣkala*, *śūnya*, *kalāḍhya*, *khamalaṅkṛta*, *kṣapaṇa*, *kṣayāntaḥstha* and *kaṇḍauṣṭhya* are the eight *sakalāṣṭakas*. Oṅkāra, Śiva , Dīpta, Hetviśa, Daśeśa, Suśiveśa, Kāleśa, Sūkṣma, Suteja and Sarva, these are the ten Śivas. Vijaya, Niḥsvāsa, Svayambhu, Agnivīra, Raurava, Mukuṭa, Visara, Indu, Vindu, Prodgīta, Lalita, Siddha, Rudra, Santāna, Śiva, Para, Kiraṇa, Pārameśa and Virarāṭ are the eighteen Rudras. (368b-372)

सर्वेषामेतेषां ज्ञानानि विदुः स्वतुल्यनामानि ।
मन्त्रमुनिकोटिपरिवृतमथ
विभुवामादिरुद्रतच्छक्तियुतं तारादिशक्तिजुष्टं ।।३७३।।
सुशिवासनमतिसितकजमसंख्यदलम् ।
यः शक्तिरुद्रवर्गः परिवारे विष्टरे च सुशिवस्य ।।३७४।।

The extent of knowledgeability of these divine agencies is explicit from their names. The Lord Suśiva is accompanied by *mantras* and Munis numbering in crores besides by hundreds of Rudras such as Vibhu, Vāma, etc., along with their forces and families. Extremely white lotus of innumerable petals serves as His seat. (374)

प्रत्येकमस्य निजनिजपरिवारे
परार्धकोटयोऽसंख्याः।
मायामलनिर्मुक्ताः केवलमधिकारमात्रसंरूढाः ।।३७५।।

The families of *mantra*, Munis and Rudras comprise each of half of the highest possible number of units. They all are redeemed of all blemishes of *māyā* existing in the midst of creation only to carry out their responsibilities (entrusted with by the Lord). (375)

सुशिवावरणे रुद्राः सर्वज्ञाः सर्वशक्तिसम्पूर्णाः
अधिकारबंधविलये शांताः
शिवरूपिणो पुनर्भविनः ॥३७६॥

The Rudras lying in the circle of Suśiva are omniscient, endowed with all kinds of forces, pacific owing to having reached the end of responsibilities and have become of the form of Śiva Himself but for the proneness to get reborn. (376)

ऊर्ध्वे विंद्वावृतिर्दीप्ता तत्र तत्र पद्मं शशिप्रभम् ।
शान्त्यतीतः शिवस्तत्र तच्छक्त्युत्सङ्गभूषितः ॥३७७॥
निवृत्त्यादिकलावर्गपरिवारसमावृतः ।
असंख्यरुद्रतच्छक्तिपुरकोटिभिरावृतः॥३७८॥

Above the circle of Suśiva lies that of the Bindu, where lotus is as bright as the moon. Śiva lies there sitting in the bosom of His Śakti, Force, in the state of transcendence of peace. He lies encircled by group of *kalās* such as *nivṛtti*, withdrawal, besides by innumerable Rudras and their crores of forces. (377-378)

श्रीमन्मतङ्गशास्त्रे च लयाख्यं तत्त्वमुत्तमम् ।
पारिभाषिकमित्येतन्नाम्ना विन्दुरिहोच्यते ॥३७९॥

In the *Mataṅga Śāstra*, there is an account of an essential factor, *tattva*, known as dissolution, *laya*, which is of the highest kind and definitively it is known as *bindu*, point. (379)

चतुर्मूर्तिमयं शुभ्रं यत्तत्सकलनिष्कलम्।
तस्मिन्भोगः समुद्दिष्ट इत्यत्रेदं च वर्णितम् ॥३८०॥

It has been mentioned in that *Śastra* that the *bindu* has inherent in it four *kalās*,

namely, *nivṛtti*, *pratiṣṭhā*, *vidyā* and *śānta*. It is white. Though imbued with *kalās*, it lies in transcendence of all of them. It is indicated as the locus of enjoyment. (380)

निवृत्यादेः सुसूक्ष्मत्वाद्धराद्यारब्धदेहता।
मातुः स्फूर्जन्महाज्ञानलीनत्वान्न विभाव्यते ॥३८१॥

Due to being extremely subtle, the factors, *kalā*, though inherent in the formation of the earth, etc., remain intangible. Their intangibility gets intensified by Sadāśiva's remaining engaged in the vibrating sea of the profoundest kind of wisdom. (381)

उद्रिक्ततैजसत्वेन हेम्नो भूपरमाणवः।
यथा पृथङ्न भान्त्येवमूर्ध्वाधोरुद्रदेहगाः ॥३८२॥

As the atoms of gold, though very much present in the earthly atoms with all their brilliance in them, remain invisible, even so the *bindus* though pervading the bodies of the Rudras from below as well as above, are not perceptible. (382)

विन्दूर्ध्वेऽर्धेन्दुरेतस्य कला ज्योत्स्ना च तद्वती ।
कान्तिः प्रभा च विमला पञ्चैता रोधिकास्ततः ॥३८३॥
रुन्धनी रोधनी रोद्ध्री ज्ञानबोधा तमोपहा।
एताः पञ्च कलाः प्राहुर्निरोधिन्यां गुरूत्तमाः ॥३८४॥

Above the *vindu* lies the half moon. It is bedecked with the five *kalās*, namely, *Jyotsnā*, *Jyotsnāvati*, *Kānti*, *Prabhā* and *Vimalā*. Besides these, there are five *kalās* involved in Rodhinī herself which are *Rodhikā*, *Rundhanī*, *Rodhrī*, *Jñānabodhā* and *Tamopahā*. This has been stated by the best masters of wisdom. (383-384)

अर्धमात्रः स्मृतो विन्दुर्व्योमरूपी चतुष्कलः।
तदर्थमर्धचन्द्रस्तदष्टांशेन निरोधिका ॥३८५॥

Vindu is said to be equivalent to half a mora. It is circular like the zero. The semi-circular symbol used in its notation is indicative of its sense. It has four *kalās*, Nirodhikā being one-eighth of it. (385)

हेतून्ब्रह्मादिकान् रुन्द्धे रोधिकां तां त्यजेत्ततः ।
निरोधिकामिमां भित्वा सौदाख्यं भुवनं परम् ।।३८६।।

Since the *rodhikā kalā* presents obstruction in the path of access to the cause such as Brahmā, it needs to be transcended. Having pierced through it, the aspirant moves upward to the sphere of Sadāśiva which lies higher to it. (386)

पररूपेण यत्रास्ते पञ्चमन्त्रमहातनुः ।
इत्यर्धेन्दुनिरोध्यन्तविन्द्वावृत्यूर्ध्वतो महान् ।।३८७।।

The *Mahān* in the great form of the fire *mantras* lies above enclosing the *vindu* and the crescent moon. (387)

नादः किञ्जल्कसदृशो महद्भिः पुरुषैर्वृतः।
चत्वारि भुवनान्यत्र दिक्षु मध्ये च पञ्चमम् ।।३८८।।

Nāda is like the filament of lotus and is surrounded by great persons. Here lie the four spheres of the creation in its four directions with the fifth lying at the centre. (388)

इन्धिका दीपिका चैव रोधिका मोचिकोर्ध्वगा।
मध्येऽत्र पद्मं तत्रोर्ध्वगामी तच्छक्तिभिर्वृतः ।।३८९।।

Indhīkā, Dīpikā, Rodhikā and Mocikā lie above (in the four directions) while Ūrdhvagā lies at the centre in the lotus. (389)

नादोर्ध्वतस्तु सौषुम्नं तत्र तच्छक्तिभृत्प्रभुः ।
तदीशः पिङ्गलेलाभ्यां वृतः सव्यापसव्ययोः ।।३९०।।

Above the *nāda* lies the Lord along with His Śakti in the sphere of *suṣumnā* with *iḍā* and *piṅgalā* lying on His left and right sides respectively. (390)

या प्रभोरङ्कगा देवी सुषुम्ना शशिसप्रभा ।
ग्रथितोऽध्वा तया सर्व ऊर्ध्वश्चाधस्तनस्तथा ।।३९१।।

The divine *suṣumnā* lies in the bosom of the Lord. She is as lustrous as the

moon. It is by her that the path leading upward as well as downward has been prepared. (391)

नादः सुषुम्नाधारस्तु भित्वा विश्वमिदं जगत् ।
अधः शक्त्या विनिर्गच्छेदूर्ध्वशक्त्या च मूर्धतः ।।३९२।।

Nāda, sound, has *suṣumnā* as its base. Having pierced through the entire creation in the form of the *suṣumnā*, one should rise below through the use of the lower force and emerge from the bodily limitations via the top of the head. (392)

नाड्या ब्रह्मबिले लीनः सोऽव्यक्तध्वनिरक्षरः।
नदन्सर्वेषु भूतेषु शिवशक्त्या ह्यधिष्ठितः ।।३९३।।

The immortal sound lies in the hold of Brahman in an unmanifest form presided over the force of Śiva sounding in the inner being of all the creatures. (393)

सुषुम्नोर्ध्वे ब्रह्मबिलसंज्ञयावरणं त्रिदृक्।
तत्र ब्रह्मा सितः शूली पञ्चास्यः शशिशेखरः ।।३९४।।

Above the *suṣumnā* lies the triangular hole known as *brahma-bila*. Therein lie Brahmā and Śiva all white, five-faced, with moon on his forehead and trident (in His hand). (394)

तस्योत्सङ्गे परा देवी ब्रह्माणी मोक्षमार्गगा।
रोद्श्री दात्री च मोक्षस्य तां भित्वा चोर्ध्वकुण्डली ।।३९५।।
शक्तिः सुप्ताहिसदृशी सा विश्वाधार उच्यते।
तस्यां सूक्ष्मा सुसूक्ष्मा च तथान्ये अमृतामिते ।।३९६।।
मध्यतो व्यापिनी तस्यां व्यापीशो व्यापिनीधरः
शक्तितत्त्वमिदं यस्य प्रपञ्चोऽयं धरान्तकः।।३९७।।

In His bosom lies the supernal goddess Brahmāṇī on the path leading to liberation. She acts as the promoter as well as obstructer on the path of liberation. Having pierced through her, the aspirant reaches the upper *kuṇḍalinī* which looks like a snake lying asleep and yet is characterised as the basis of life in the world. In her lie the five forces, four, namely, Sūkṣmā, Susūkṣmā, Amṛtā and Amitā in

the four directions, and Vyāpinī at the centre along with the Vyāpinīdhara who is the possessor of this force and the world is its manifestation up to the earth. (395-397)

शिवतत्त्वं ततस्तत्र चतुर्दिक्कं व्यवस्थिताः।
व्यापी व्योमात्मकोऽनन्तोऽनाथस्तच्छक्तिभागिनः ॥३९८॥
मध्ये त्वनाश्रितं तत्र देवदेवी ह्यनाश्रितः।
तच्छक्त्युत्सङ्गभृत्सूर्यशतकोटिसमप्रभः ॥३९९॥

Then there lies Śiva in His essential form as pervading all the directions in His forms known as Vyāpī, Vyomātmaka, Ananta and Anātha as sharers in His force. In the middle of these divine agencies lies the god of gods requiring nothing to stand on and hence known as Anāśrita. His force known as Anāśritā lies in his bosom. He is as lustrous as crores of sun put together. (398-399)

शिवतत्त्वोर्ध्वतः शक्तिः परा सा समनाह्वया।
सर्वेषां कारणानां सा कर्तृभूता व्यवस्थिता ॥४००॥
विभर्त्यण्डान्यनेकानि शिवेन समधिष्ठिता।
तदारूढः शिवः कृत्यपञ्चकं कुरुते प्रभुः ॥४०१॥

Above the essential Śiva lies His supernal force known as Samanā. She is the cause of all causes. Presided over by Śiva, she bears within her several spheres of creation. Presiding over her, it is Śiva Himself who performs all the five acts (namely, creation, sustenance, dissolution, concealment and grace). (400-401)

समना करणं तस्य हेतुकर्तुर्महेशितुः।
अनाश्रितं तु व्यापारे निमित्तं हेतुरुच्यते ॥४०२॥

Samanā is the instrument used by the great Lord in all these accomplishments. It is the absolutely self-subsisting principle and is known as the ultimate cause of the thing or event concerned. (402)

तथाधितिष्ठति विभुः कारणानां तु पञ्चकम्।
अनाश्रितोऽनाथमयमनन्तं खवपुः सदा ॥४०३॥

It is the great Lord Śiva who being self-based, all-pervading and assuming the body of space presides over all which up to the infinity are dependent on Him. (403)

स व्यापिनं प्रेरयति स्वशक्त्या करणेन तु।
कर्मरूपा स्थिता माया यदधः शक्तिकुण्डली ॥४०४॥

By means of His self-power as also via use of His instruments He stimulates all whatever lies within His ambit including *māyā* which lies there as a system of His action and below which lies the *kuṇḍalinī śakti*. (404)

नादविन्द्वादिकं कार्यमित्यादिजगदुद्भवः ।
यत्सदाशिवपर्यन्तं पार्थिवाद्यं च शासने ॥४०५॥

Nāda and *Vindu* and allied entities and principles are results of His actions from the earth up to Sadāśiva and thus He is the source of emergence of the entire creation lying under His rule. (405)

तत्सर्वं प्राकृतं प्रोक्तं विनाशोत्पत्तिसंयुतम्।
अथ सकलभुवनमानं यन्मह्यं निगदितं निजैर्गुरुभिः ॥४०६॥
तद्वक्ष्यते समासाद्बुद्धौ येनाशु सङ्क्रामेत् ।

All whatever lies within the ambit of destruction and creation is said by my teacher is related to *prakṛti*. Now I am going to talk about the extent of the entire creation summarily so that it may penetrate into the intellect easily. (406-407a)

अण्डस्यान्तरनन्तः कालः कूष्माण्हाटकौ ब्रह्महरी ॥४०७॥
रुद्राः शतं सवीरं बहिर्निवृत्तिस्तु साष्टशतभुवना स्यात् ।
जलतेजः समीरनभोऽहंकृद्धीमूलसप्तके प्रत्येकम् ॥४०८॥
अष्टौ षट्पञ्चाशद्भुवना तेन प्रतिष्ठेति कला कथिता।
अत्र प्राहुः शोध्यानष्टौ केचिन्निजाष्टकाधिपतीन् ॥४०९॥

Inside the circle, *aṇḍa*, should be the infinity of length of time, the world of Kūṣma and Hāṭaka, divine agencies like Brahmā and Viṣṇu, one hundred Rudras and

Vīra while outside it should be one hundred and eight worlds along with *nivṛtti*, the state of liberation. Earth, water, fire, air, space, ego-sense, and intellect, these seven when multiplied by eight give the number of circles of creation, *bhuvana*, forming the group of *kalās* characterised as *pratiṣṭhā*, basis. Some masters say these eight elements need to be purified at the time of initiation while some other ones suggest that what need to be purified on that occasion are their presiding deities. (407b-409)

अन्ये तु समस्तानां शोध्यत्वं वर्णयन्ति भुवनानाम् ।
श्रीभूतिराजमिश्रा गुरवः प्राहुः पुनर्बही रुद्रशतम् ।।४१०।।
अष्टावन्तः साकं शर्वेणेतीदृशी निवृत्तिरियं स्यात्।
रुद्राः काली वीरो धराब्धिलक्ष्म्यः सरस्वती गुह्यम् ।।४११।।
इत्यष्टकं जलेऽग्नौ वह्न्यतिगुह्यद्वयं मरुति वायोः।
स्वपुरं गयादि खे च व्योम पवित्राष्टकं च भुवनयुगम् ।।४१२।।

There are other authorities who are in favour of purification of all areas of creation. Teachers like Bhūtirāja have preached in favour of purification of one hundred Rudras outside the sphere and eight inside along with Śarva and call it *nivṛtti kalā*. Elven Rudras, Kālī, Vīra, earth, fire, Lakṣmī, Sarasvatī and Guhya, these eight are counted under the category of superimposition of water while Agni, Guhya and Atiguhyāṣṭaka form the same of fire. In the superimposition of Marut are included the establishment of air, and in the fold of *prāṇa* come its own formations while in that of *vyoma* comes sky or space along with formations of other circles as also the Ākāśa Puruṣa, the person in space. (410-412)

अभिमानेऽहङ्कारच्छगलाद्यष्टकमथान्तरा नभोऽहंकृत्।
तन्मात्रार्केन्दुश्रुतिपुराष्टकं बुद्धिकर्मदेवानाम् ।।४१३।।

In the fold of *Abhimāna* come ego-sense, the eight *chagalas* and *ahaṅkāra*. Then come the *tanmātrās*, *sūrya*, *candra* and the Veda as eight aspects of the body of Śiva. (413)

दश तन्मात्रसमूहे भुवनं पुनरक्षवर्गविनिपतिते।
मनसश्चेत्यभिमाने द्वाविंशतिरेव भुवनानाम् ।।४१४।।

Ten are the *bhuvanas*, worlds, in the group of *tanmātrās*. Then come those of the senses, *manas* and *ahaṅkāra*, all twenty-two in number. (414)

धियि दैवीनामष्टौ क्रुत्तेजोयोगसंज्ञकं त्रयं तदुमा।
तत्पतिरथ मूर्त्यष्टकसुशिवद्वादशकवीरभद्राः स्युः ॥४१५॥
तदथ महादेवाष्टकमिति बुद्धौ सप्तदश संख्या।
गुणतत्त्वे पङ्क्तित्रयमिति षट्पञ्चाशतं पुराणि विदुः ॥४१६॥

In the fold of intellect, *dhī*, come eight goddesses. Then come Krodhāṣṭaka, Tejoṣṭaka, Yogāṣṭaka, Umā, Mūrtyāṣṭaka, Suśiva, Vīrabhadra and Mahādevāṣṭaka. These are superimpositions of the three *guṇas*. As regards the position of three *guṇas*, there are three ranges and fifty-six circles of creation. (415-416)

यद्यपि गुणसाम्यात्मनि मूले क्रोधेश्वराष्टकं तथापि धियि।
तच्छोधितमिति गणनां न पुनः प्राप्तप्रतिष्ठायाम् ॥४१७॥

Though the original state of Prakṛti lies in the equipoise of *guṇas*, even then in the state of *dhī* there in it emerge eight presiding deities of anger. These having been purified in the final state known as *pratiṣṭhā*, there is no mention of their number. (417)

इति जलतत्त्वान्मूलं तत्त्वचतुर्विंशतिः प्रतिष्ठायाम् ।
अम्बादितुष्टिवर्गस्ताराद्याः सिद्धयोऽणिमादिगणः ॥४१८॥

Thus in *pratiṣṭhā* there are twenty-four basic elements beginning from water. There are the *tuṣtis* beginning from *ambā* as also *siddhi* beginning from *tārā* besides the group of *āṇimā*, etc. (418)

गुरवो गुरुशिष्या ऋषिवर्ग इडादिश्च विग्रहाष्टकयुक्।
गन्धादिविकारपुर बुद्धिगुणाष्टकमहंक्रिया विषयगुणाः ॥४१९॥
कामादिसप्तविंशकमागन्तु तथा गणेशविद्येशमयौ ।
इति पाशेषु पुरत्रयमित्थं पुरुषेऽत्र भुवनषोडशकम् ॥४२०॥
नियतौ शङ्करदशकं काले शिवदशकमिति पुरद्वितयम् ।

रागे सुहृष्टभुवनं गुरुशिष्यपुरं च वित्कलायुगले ।।४२१।।

There are *gurus*, students of *gurus*, *ṛṣis*, eight elements of the body, attributes of the senses including smell, eight attributes of the intellect, eight *ahaṅkāras*, attributes of objects, twenty-seven incidental attributes including Gaṇeśa and Vidyeśa. There are three spheres in the traps. Thus there are sixteen spheres in the Puruṣa. There are two kinds of Puruṣas, ten in Śaṅkara and ten in Śiva. There are Suhṛṣṭa spheres, the teacher and taught spheres, spheres of *vidyā* and *kalā*. (419-421)

भुवनं भुवनं निशि पुटपुरत्रयं वाक्पुरं प्रमाणपुरम्।
इति सप्तविंशतिपुरा विद्या पुरुषादितत्त्वसप्तकयुक् ।।४२२।।

There are spheres of night, those of *māyā*, *vāk* and *pramāṇas*. Thus there are twenty-seven spheres relating to *vidyā*, *puruṣa*, etc. (422)

वामेशरूपसूक्ष्मं शुद्धं विद्याथ शक्तितेजस्विमितिः ।
सुविशुद्धिशिवौ मोक्ष-ध्रुवेषिसंबुद्धसमयसौशिवसंज्ञाः ।।४२३।।
सप्तशपुरा शान्ता विद्येशसदाशिवपुरत्रितययुक्ता।
बिन्द्वर्धेन्दुनिरोध्यः परसौशिवमिन्धिकादिपुरसौषुम्ने ।।४२४।।

There are many forces like *vāmā*, their presiding deities, the pure knowledge, brilliance of forces, superimpositions of Śiva and Suśiva, liberation, permanence, desires, enlightenment, time and Suśiva. Thus, there are twenty-seven kinds of spheres in all these factors including the Lord of the knowledge of peace and three spheres of Sadāśiva. There are also spheres of *vindu*, half moon, forces like *nirodhinī*. (423-424)

परनादो ब्रह्मबिलं सूक्ष्मादियुतोर्ध्वकुण्डली शक्तिः।
व्यापिव्योमानन्तानाथानाश्रितपुराणि पञ्च ततः ।।४२५।।
षष्ठं च परममनाश्रितमथ समनाभुवनषोडशी यदि वा।
बिन्द्वावरणं परसौशिवं च पञ्चेन्धिकादिभुवनानि ।।४२६।।
सौषुम्नं ब्रह्मबिलं कुण्डलिनी व्यापिपञ्चकं समना।
इति षोडशभुवनेयं तत्त्वयुगं शान्त्यतीता स्यात् ।।४२७।।

There are also the higher sounds, the secrecy of Brahman, forces like *sukṣmā*, *ūrdhva kuṇḍalinī*, *vyāpinī*, *vyomā*, *anantā*, *anāthā*, *anāśritā*, etc., as spheres. The superimposition of *vindu*, Para-*suśiva*, five spheres of Indhikā, the sphere of *suṣumnā*, *kuṇḍalinī* as the mysterious hole of Brahman, the five spheres of the force known as *samanā*. These sixteen spheres along with their presiding deities are said to belong to the state transcendent to peace. (425-427)

श्रीमन्मतङ्गशास्त्रे च क्रमोऽयं पुरपूगगः।
कालाग्निर्नरकाः खाब्धियुतं मुख्यतया शतम् ।।४२८।।

In the *Mataṅga Śāstra* all these details have been put under a different category of groups of spheres. Kāla, Agni, Naraka, Space and Oceans all these according to it total mainly hundred. (428)

कूष्माण्डः सप्तपाताली सप्तलोकी महेश्वरः।
इत्यण्डमध्यं तद्बाह्यो शतं रुद्रा इति स्थिताः ।।४२९।।

Kūṣmāṇḍa is the agent of the seven states of nether world, *pātāla* while Maheśvara is the presiding deity of the seven spheres of the world. This is the position inside the egg of creation while from the outside are visualised one hundred Rudras. (429)

स्थानानां द्विशती भूमिः सप्तपञ्चाशता युता ।
पञ्चाष्टकस्य मध्याद्द्वात्रिंशद्भूतचतुष्टये ।।४३०।।
तन्मात्रेषु च पञ्च स्युर्विश्वेदेवास्ततोऽष्टकम् ।
पञ्चमं सेन्द्रिये गर्वे बुद्धौ देवाष्टकं गुणे ।।४३१।।
योगाष्टकं क्रोधसंज्ञं मूले काले सनैयते।
पतद्रुगाद्याश्चाङ्गुष्ठमात्राद्या रागतत्त्वगाः।।४३२।।
द्वादशैकशिवाद्याः स्युर्विद्यायां कलने दश।
वामाद्यास्त्रिशती सेयं त्रिपर्वण्यब्धिरस्ययुक् ।।४३३।।

There are as many as two hundred and fifty-seven formations of the physical creation, *bhūmi*. Out of forty of them, thirty-two belong to the four elements and the *tanmātrās*, five should be the deities known as Viśvedevāḥ, five to *ahaṅkāra* along with the senses, eight to *buddhi*, intellect, eight to *guṇa*. Yogāṣṭaka known

as anger, *mūla-prakṛti*, time and destiny (also should be counted in that row). Seven Patadrukas, eight those entities which belong to attachment, thirteen emanations of Śiva and ten kinds of *vidyā* and *kalā*, three hundred and sixty-four forms of forces such as *vāmā*, etc., in all their states, the past, the present and the future. (430-433)

शैवाः केचिदिहानन्ताः श्रैकण्ठा इति संग्रहः
यत्र यदा परभोगान् बुभुक्षते तत्र योजनं कार्यम् ।।४३४।।
शोधनमथ तद्धानौ शेषं त्वन्तर्गतं कार्यम् ।
इत्यागमं प्रथयितुं दर्शिसमेतद्विकल्पितं तेन ।।४३५।।

Some of the Śaivites claim that the creations of Śrīkaṇṭha are infinite. However, wheresoever and whensoever, the aspirant wishes to enjoy, he should associate himself with the state out of these details. He should seek to purify himself in regard to that wish and do whatever is necessary for that end in view. It is with this idea in mind that the author has put forth all these details. (434-435)

अन्येऽपि बहुविकल्पाः स्वधियाचार्यैः समभ्यूह्याः।
श्रीपूर्वशासने पुनरष्टादशाधिकं शतं कथितम् ।।४३६।।
तदिह प्रधानमधिकं संक्षेपेणोच्यते शोध्यम्।

There is the possibility of several other alternative kinds of *sādhanā* of self-purification which masters of the wisdom need to contemplate on. Out of those possibilities, one hundred and eighteen have been brought out here briefly on the basis of prior texts for practical application. (436-437a)

कालाग्निः कूष्माण्डो नरकेशो हाटकोऽथ भूतलपः ।।४३७।।
ब्रह्मा मुनिलोकेशो रुद्राः पञ्चान्तरालस्थाः।
अधरेऽनन्तः प्राच्याः कपालिवह्न्यन्तनिर्ऋतिबलाख्याः ।।४३८।।
लघुनिधिपतिविद्याधिपशम्भूर्ध्वान्तं सवीरभद्रपति।
एकादशभिर्बाह्ये ब्रह्माण्डं पञ्चभिस्तथान्तरिकैः ।।४३९।।
इति षोडशपुरमेतन्निवृत्तिकलयेह कलनीयम् ।

Kālāgni, Narakeśa, Kūṣmāṇḍa, Hāṭaka, Bhūtaleśa, Brahmā and Muni-lokeśa Viṣṇu, these are the five emanations of Rudra who belong to the inner circle of creation. Inside the circle lie Ananta, Kapālīśa, Agni, Yama, Nirṛti, Bala, Laghu, Nidīśvara, Vidyeśvara and Śambhu, these are the ten grades of creation. Along with them, there is the world of Vīrabhadrapati as the eleventh. They lie outside the circle. These sixteen grades of creation, including five inner ones and eleven outer ones, need to be purged by means of the *kalā* of renunciation. (437b-440a)

लकुलीशभारभूती दिञ्ड्याषाढी च पुष्करनिमेषौ ।।४४०।।
प्रभाससुरेशाविति सलिले प्रत्यात्मकं सपरिवारे।
भैरवकेदारमहाकाला मध्याभ्रजल्पाख्याः ।।४४१।।
श्रीशैलहरिश्चन्द्राविति गुह्याष्टकमिदं महसि।
भीमेनेद्राट्टहासविमलकनखलनाखलकुरुस्थितिगयाख्याः।।४४२।।
अतिगुह्याष्टकमेतन्मरुति च सतन्मात्रके च साक्षे च।
स्थाणुसुवर्णाख्यौ किल भद्रो गोकर्णको महालायकः ।।४४३।।
अविमुक्तरुद्रकोटीवस्त्रापद इत्यदः पवित्रं खे।
स्थूलस्थूलेशशङ्कुश्रुतिकालञ्जराश्च मण्डलभृत् ।।४४४।।
माकोटाण्डद्वितयच्छगलाण्डा अष्टकं ह्यहङ्कारे।
अन्येऽहङ्कारान्तस्तन्मात्राणीन्द्रियाणि चाप्याहुः ।।४४५।।

Lakulīśa, Bhārabhūti, Diṇḍi, Āṣāḍhi, Puṣkara, Nimeṣa, Prabhāśa, and Sureśa, this is the group of eight Lords. This group of Lords acts as superimposition related to water. Bhairava, Kedāra, Mahākāla, Madhyeśa, Āmareśa, Jalpeśa, Śrīśaila and Hariścandra form the group of the eight *guhyas*, secret beings and belong to the element of fire. Bhīma, Indra, Aṭṭahāsa, Vimala, Kankhala, Nākhala, Kurukṣetra and Gayā belong to air and are characterised as *ati-guhya*, extremely secret. Sthāṇu and Survarṇa, Bhadra, Gokarṇaka, Mahālayaka, Avimukta, Rudra-koti and Vastrāpada are related to space. Sthūla, Sthūleśa, Śaṅku and Śrutikākālañjara are the bearers of the circle. Mākoṭāṇda and Chagalāṇḍa representing the group of eight are related to *ahaṅkāra*, ego-sense. Other agents of the ego-sense are the five *tanmātrās*, physical essences, and the senses. (440b-445)

धियि योन्यष्टकमुक्तं प्रकृतौ योगाष्टकं किलाकृतप्रभृति।

इति सप्ताष्टकभुवना प्रतिष्ठितिः।
सलिलतो हि मूलान्ता ॥४४६॥

Under the circle of *mahat* are included the group of eight sources of creation while under that of *prakṛti* come the eight agents known as *yoga*. Thus, seven groups of eight agencies each beginning from water to *mūla-prakṛti* lie there as phases of creation. (446)

नरि वामो भीमोग्रौ भवेशवीराः प्रचण्डगौरीशौ।
अजसानन्तैकशिवौ विद्यायां क्रोधचण्डयुग्मं स्यात् ॥४४७॥
संवर्तो ज्योतिरथो कलानियत्यां च सूरपञ्चान्तौ।
वीरशिखिशश्रीकण्ठसंज्ञमेतत्त्रयं च काले स्यात् ॥४४८॥

As regards the group related to *vidyā*, it consists of Nari, Vāma, Bhīma, Ugra, Bhaveśa, Vīra, Pracaṇḍa, Gaurīśa, Ajasa, Ananta, Eka Śiva, Krodha, Cāmuṇḍa, Saṁvarta and Jyoti-ratha. The *kalā* consists of Sūra and Pañcānta. There are three factors under the category of Kāla, namely, Vīra, Śikhīśa and Śrīkaṇṭha. (447-448)

समहातेजा वामो भवोद्भवश्चैकपिङ्गलेशानौ।
भुवनेशपुरःसरकावङ्गुष्ठ इमे निशि स्थिता ह्यष्टौ ॥४४९॥

As regards the agencies of *niśā*, night, it comprises the following eight units: Mahātejas, Vāma, Bhava, Udbhava, Ekapiṅgala, Īśāna, Bhuvaneśa and Avaguṇṭha. (449)

अष्टविंशतिभुवना विद्या पुरुषान्निशान्तमियम्।
हालाहलरुद्रक्रुदम्बिकाघोरिकाः सदाशिवे पञ्च।
वामा ज्येष्ठा रौद्री शक्तिः सकला च शान्तेयम् ॥४५१॥

These are the details of the twenty-eight worlds beginning from Puruṣa to Māyā. Hālāhala, Rudra, Krud, Ambikā, Ghorikā and Vāmā should be understood as related to *vidyā* while the Lords of *vidyā* need to be taken as eight. In Īśvara and Sadāśiva, there are five forces, namely, Vāmā, Jyeṣṭhā, Raudrī and Śaktiḥ and Śāntā. (450-451)

अष्टादश भुवना स्यात्।
शान्त्यतीता त्वभुवनैव।
इति देशाध्वयविभागः कथितः श्रीशम्भुना समादिष्टः॥४५२॥

The number of worlds should be eighteen and whichsoever lie in transcendence of peace, need to be considered as not the world at all. Thus, has been shared the detail in regard to the divisions of the perspective of space as permitted by Śambhu. (452)

NOTE ON YOJANA*:

Yojana is a measurement of distance that was prevalent in ancient India. The length of a *yojana*, if taken to be approximately 8 to 10 miles, i.e., 13-16 km., the measurements would be as follows:

1 *aṅgula* = 15 mm to 21 mm

4 *aṅgulas* = 1 *dhanu graha* (bow grip) = 62 mm to 83 mm

8 *aṅgula*s = 1 one *dhanu muṣṭi* (fist with thumb raised) = 125 mm to 167.

12 *aṅgulas* = 1 *vitāsti* (distance between tip of thumb and tip of last finger when palm is stretched) = 188 mm to 250 mm

2 *vitāstis* = 1 *aratni* (cubit) = 375 mm to 500 mm

4 *āratnis* = 1 *daṇḍa* = 1.5 to 2.0 m

2 *daṇḍas* = 1 *dhanu* = 3 to 4 m

5 *dhanus* = 1 *rajju* = 15 to 20 m

2 *rajjus* = 1 *paride*ś*a* = 30 m to 40 m

100 *paride*ś*as* = 1 *kro*ś*a* = 3 km to 4 km

4 *kro*ś*as* = 1 *yojana* = 13 to 15 km

1,000 *yojanas* = 1 *mahāyojana* = 13 Mm to 15 Mm.

* Source Wikipedia

CHAPTER - 9

Exposition on the Constituent Elements of the Reality

अथ तत्त्वप्रविभागो विस्तरतः कथ्यते क्रमप्राप्तः ।।१।।

Now is going to be expounded in detail classification of the Reality as such. (1)

यान्युक्तानि पुराण्यमूनि विविधैर्भेदैर्यदेष्वन्वितम् ।
रूपं भाति परं प्रकाशनिविडं देवः स एकः शिवः।
तत्स्वातन्त्र्यरसात्पुनः शिवपदाद्भेदे विभाते परम्।
यद्रूपं बहुधानुगामि तदिदं तत्त्वं विभोः शासने ।।२।।

Under the control of the all-pervading Lord, the essential reality, that phase of Him which appears as the common being of Himself appears as different from Him owing to His exercise of autonomy out of His experience of delight in it. (2)

तथाहि कालसदनाद्वीरभद्रपुरान्तगम्।
धृतिकाठिन्यगरिमाद्यवभासाद्धरात्मता ।।३।।

This gets elucidated by the denomination of the earth as *dharā* as used to indicate to the entire creation beginning from time to Vīrabhadra owing to the prevalence of the qualities of constancy, solidity and majesty, etc., in it. (3)

एवं जलादितत्त्वेषु वाच्यं यावत्सदाशिवे।
स्वस्मिन्कार्येऽथ धर्मौधे यद्वापि स्वसदृग्गुणे ।।४।।

So needs to be said in regard to the entire creation beginning from water up to Sadāśiva with respect to one's own action, rules of conduct and common attributes (of fluidity, transparency, etc.). (4)

आस्ते सामान्यकल्पेन तननाद्व्याप्तृभावतः।
तत्तत्वं क्रमशः पृथ्वीप्रधानं पुंशिवादयः ।।५।।
देहानां भुवनानां च न प्रसङ्गस्ततो भवेत्।
श्रीमन्मतङ्गशास्त्रादौ तदुक्तं परमेशिना ।।६।।

As the word *tattva*, meaning essence, is derived from the root *tan*, to spread, is reflective normally of its pervasiveness, it becomes considered as pre-eminently of the nature of the earth beginning from the individual up to Śiva and indeed from the individual bodies up to creations as a whole. This has been stated as such by Lord Śiva Himself in texts like *Mataṅga Śāstra*, etc. (5-6)

तत्रैषां दर्श्यते दृष्टः सिद्धयोगीश्वरीमते।
कार्यकारणभावो यः शिवेच्छापरिकल्पितः।।७।।

The causal relationship which has been conceived out of the desire of Śiva, according to *Siddha-Yogīśvarī Tantra* is being elucidated here for the sake of wellbeing (of the followers)

वस्तुतः सर्वभावानां कर्त्तेशानः परः शिवः।
अस्वतन्त्रस्य कर्तृत्वं नहि जातूपपद्यते ।।८।।

In fact, it is Lord Śiva Himself who is the creator of all whatever is in existence, as it is illogical to conceive of the Creator as an agent who is not autonomous. (8)

स्वतंत्रता च चिन्मात्रवपुषः परमेशितुः।
स्वतन्त्रं च जडं चेति तदन्योन्यं विरुध्यते ।।९।।

Autonomy (in the ultimate sense) is possible only of the Supreme Lord as embodied in the form of pure consciousness as autonomy and inanimateness are self-contradictory. (9)

जाड्यं प्रमातृतन्त्रत्वं स्वात्मसिद्धिमपि प्रति।
न कर्तृत्वादृते चान्यत् कारणत्वं हि लक्ष्यते ॥१०॥

Inanimateness stands in need of the knower for even its self-being. There is no possibility of causality in the absence of the doer. (10)

तस्मिन्सति हि तद्भाव इत्यपेक्षैकजीवितम्।
निरपेक्षेषु भावेषु स्वात्मनिष्ठतया कथम् ॥११॥

Causality requires admittance of the formula that effect would follow the presence of the cause. In view of this formulation, how can there be causality amongst factors which do not require one another for their being? (11)

स पूर्वमथ पश्चात्स इति चेत्पूर्वपश्चिमौ।
स्वभावेऽनतिरिक्तौ चेत्सम इत्यवशिष्यते ॥१२॥

The state of priority and posteriority between the cause and the effect lies in the fact that what was implicit in the cause becomes explicit in the effect. Admittance of causality between two factors depends on the fact that the effect has essentially the same properties which are present in the cause and nothing else. (12)

बीजमङ्कुर इत्यस्मिन् सतत्त्वे हेतुतद्वतोः।
घटः पटश्चेति भवेत् कार्यकारणता न किम् ॥१३॥

If we admit causality between such two entities as the seed and the sprout, why is that the same is not admissible between the pitcher and the cloth? (13)

बीजमङ्कुरपत्रादितया परिणमेत चेत्।
अतत्स्वभाववपुषः स स्वभावो न युज्यते ॥१४॥

If the seed transforms itself in the shape of the sprout and the leaf, etc., it does not accord well with its inherent nature. (14)

स तत्स्वभाव इति चेत् तर्हि बीजाङ्कुरौ निजे।
तावत्येव न विश्रान्तौ तदन्यात्यन्तसंभवात् ॥१५॥

If the sprout in its nature is the same as it inherits from its cause, that is, the seed, it ought to have the possibility of reverting back to its form of the seed and thus the seed having had the possibility of remaining always in its original form. The fact being that both the seed and the sprout instead of remaining the same, go on taking different shapes, suggests to the fact of involvement of some other agent in their getting shaped and reshaped (continuously). (15)

ततश्च चित्राकारोऽसौ तावान्कश्चित् प्रसज्यते।
अस्तु चेत् न जडेऽन्योन्यविरुद्धाकारसंभवः॥१६॥

That possible agent must be an artist, without the involvement of whom, there is no possibility of the inanimate taking by itself shapes quite different from its original one. (16)

क्रमेण चित्राकारोऽस्तु जडः किं नु विरुद्ध्यते।
क्रमोऽक्रमो वा भावस्य न स्वरूपाधिको भवेत् ॥१७॥
तथोपलम्भामात्रं ता उपलम्भश्च किं तत्था।
उपलब्धापि विज्ञानस्वभावो योऽस्य सोऽपि हि ॥१८॥

What is the harm in admitting the artist as the inanimate Nature itself which shapes and reshapes objects in course of time differently? (In response to this suggestion, what needs to be stated is that) no matter, the case be of going ahead or reverting back, the effect ought not to transgress its inherent nature. It is a matter of secondary significance whether the object is viewed in its causal shape or that of the effect. In any case, what is of primary significance is that the perceiver must be an animate one. (17-18)

क्रमोपलम्भरूपत्वात् क्रमेणोपलभेत चेत्।
तस्य तर्हि क्रमः कोऽसौः तदन्यानुपलम्भतः ॥१९॥

As regards the question of the involvement of graduality in the perception of the object as cause and effect, the objection concerned becomes meaningless in view of the fact that while the object concerned is in its causal form it does not exist in the form of the effect and when it has assumed the form of the effect, no more it is there in its causal form. (19)

स्वभाव इति चेन्नासौ स्वरूपादधिको भवेत्।
स्वरूपानधिकस्यापि क्रमस्य स्वस्वभावतः॥२०॥

As regards the question of the continuity of the inherence of the nature of the causal state in that of the state of effect, the answer is that the nature cannot transgress the form as both of them are coordinate. (20)

स्वातन्त्र्याद्भासनं स्याच्चेत् किमन्यद् ब्रूमहे वयम्।
इत्थं श्रीशिव एवैकः कर्तेति परिभाष्यते ॥२१॥

If it is assumed that shaping and reshaping of things is owing to the autonomy of the shaper, we have nothing to say against it, as it coincides with our own view according to which Śiva alone is the doer of all whatever. (21)

कर्तृत्वं चैतदेतस्य तथामात्रावभासनम्।
तथावभासनं चास्ति कार्यकारणभावगम् ॥२२॥

If this assumption be considered as being limited only to that kind of look, that look ought to be taken as applicable to the causal form of things as well as to their form of the effect. (22)

यथा हि घटसाहित्यं पटस्याप्यवभासते।
तथा घटानन्तरता किं तु सा नियमोज्झिता ॥२३॥

If the question be that as it is the case with the parity of the seed and the sprout, the same parity exists in look between the jar and the cloth also and hence here, too, causality must be admitted. In response to this suggestion, what needs to be understood is that the latter instance of pairing does not accord well in regard to the continuity of nature between the two. (23)

अतो यन्नियमेनैव यस्मादाभात्यनन्तरम्।
तत्तस्य कारणं ब्रूमः सति रूपान्वयेऽधिके ।।२४।।

Therefore, we admit causality between two such objects only when the effect follows from the cause with the continuity of the inherent nature of the former in it, irrespective of divergence of form. (24)

नियमश्च तक्षारूपभासनामात्रसारकः ।
बीजादङ्कुर इत्येवं भासनं नहि सर्वदा ।।२५।।

The principle applicable in this case of admittance of causality is that there needs to appear like this (that is, sequence of appearance and inherence of nature). Otherwise, although generally, but not necessarily, it is true that the sprout grows out of the seed. (25)

योगीच्छानन्तरोद्भूततथाभूताङ्कुरो यतः।
इष्टे तथाविधाकारे नियमो भासते यतः ।।२६।।

This can be elucidated by the instance of a sprout arising out of the wish of a yogin but exactly of the same shape and form as one arising out of a particular seed and thus in keeping with the law of causality in appearance. (26)

स्वप्ने घटपटादीनां हेतुतद्वत्स्वभावता।
भासते नियमेनैव बाधाशून्येन तावति ।।२७।।

The same is true of images of jar, cloth, etc., as seen in a dream following the rule of causality in regard to inherence of the nature of the cause in the effect and continuing to appear as such without any obstruction until the end of the dream. (27)

ततो यावति याद्रूप्यान्नियमो बाधवर्जितः।
भाति तावति ताद्रूप्याद्दृढहेतुफलात्मता ।।२८।।

Till and to that extent, the law of identity of nature holds good without any obstruction between two objects, the law of causality between them needs to be admitted. (28)

तथाभूते च नियमे हेतुतद्वत्त्वकारिणि।
वस्तुतश्चिन्मयस्यैव हेतुता तद्धि सर्वगम् ।।२९।।

In view of this principle holding good as the cause of this kind of principle prevailing in the mutual relationship of those objects, efficacy of the all-pervading consciousness as the cause of that kind of relationship has to be admitted as a verity. (29)

अत एव घटोद्भूतौ सामग्री हेतुरुच्यते ।
सामग्री च समग्राणां यद्येकं नेष्यते वपुः ।।३०।।
हेतुभेदान्न भेदः स्यात् फले तच्चासमञ्जसम्।

Whatever means is utilised in the production of a jar, that is its cause. If the diversity of factors involved in forming its cause is treated as not one, it ought to result in the production of so may jars in one act of production which obviously does not happen. (30-31a)

यद्यस्यानुविधत्ते तामन्वयव्यतिरेकिताम् ।।३१।।
तत्तस्य हेतु चेत्सोऽयं कुण्ठतर्को न नः प्रियः।

The thing which serves as a favourable factor in the causality of anything to the extent of the effect being produced with the involvement of it and not getting turned out in the absence of it, needs to be regarded as its cause. Any other deliberations on it are not to our liking. (31b-32a)

समाग्राश्च यथा वण्डसूत्रचक्रकरादयः ।।३२।।
दूराश्च भाविनश्चेत्थं हेतुत्वेनेति मन्महे।

We consider as factors of causality in the creation of a jar such things as the stick, the thread, the wheel and the hand of the potter, etc., no matter they may be effective in its creation from afar or even from the future. (32b-33a)

यदि तत्र भवेन्मेरुर्भविष्यन्विापि कश्चन ।।३३।।
न जायेत घटो नूनं तत्प्रत्यूहव्यपोहितः।

If the mount Meru be one of such factors (from the side of the spacial distance)

and another in the womb of future (temporal), the jar is not going to be produced due to such an obstruction which is insurmountable. (33b-34a)

यथा च चक्रं नियते देशे काले च हेतुताम् ।।३४।।
याति कर्किसुमेर्वाद्यास्तद्वत्स्वस्थावधि स्थिताः।

As the wheel proves its causality (in the production of the jar) by virtue of its presence at the definite place and time, even so may do the sign of Cancer and Sumeru, etc., in spite of being at their respective points in time and locus of space. (34b-35a)

तथा च तेषां हेतूनां संयोजनवियोजने ।।३५।।
नियते शिव एवैकः स्वतन्त्रः कर्तृतामियात्।

In the determination of the association as well as dissociation of the factors of causality like this, Śiva alone needs to be admitted as the real cause in all His autonomy. (35b-36a)

कुम्भकारस्य या संवित् चक्रदण्डादियोजने ।।३६।।
शिव एव हि सा यस्मात् संविदः का विशिष्टता।

The consciousness operating from within the potter in the association of the wheel, the stick, etc., is the same as Śiva Himself since there cannot be any specification in consciousness. (36b-37a)

कौम्भकारी तु संवित्तिरवच्छेदावभासनात् ।।३७।।
भिन्नकल्पा यदि क्षेप्या दण्डचक्रादिमध्यतः।

(The sole difference between the two is that) the consciousness of the potter appears as different (from Śiva) as it appears from within the superimposition of (arrangement of the wheel, etc.) (37b-38a)

तस्मादेकैकनिर्माणे शिवो विश्वैकविग्रहः ।।३८।।
कर्तेति पुंसः कर्तृत्वाभिमानोऽपि विभोः कृतिः।

From this difference, it needs to be understood that it is Śiva Himself who is the

creator of each and every individual and hence the egotism of the individual in claiming the creativity in favour of himself is, indeed, also a creation of the Lord Himself. (38b-39a)

अत एव तथाभानपरमार्थतया स्थितेः ॥३९॥
कार्यकारणभावस्य लोके शास्त्रे च चित्रता ।

It is due to mistaking this appearance as the reality, there is diversity of viewpoint both in the world as well as in the *Śāstra* in regard to the law of causality. (39b-40a)

मायातोऽव्यक्तकलयोरिति रौरवसंग्रहे॥४०॥
श्रीपूर्वे तु कलातत्त्वादव्यक्तमिति कथ्यते ।

In text titled *Rauravasaṅgraha*, it has been mentioned that the Unmanifest, *avyakta* and *kalā* have been born of Māyā while in the Mālinīvijayottara Tantra it has been observed that the Unmanifest has been born of *kalā*. (40b-41a)

तत एव निशाख्यानात्कलीभूतादलिङ्गकम् ॥४१॥
इति व्याख्यास्मदुक्तेऽस्मिन् सति न्यायेऽतिनिष्फला।

Further, according to the same Tantra, the Unmanifest is born of the Māyā. Such explanations from our logical viewpoint are extremely fruitless. (41b-42a)

लोके च गोमयात्कीटात् संकल्पात्स्वप्नतः स्मृतेः ॥४२॥
योगीच्छातो द्रव्यमन्त्रप्रभावादेश्च वृश्चिकः।
अन्य एव स चेत् कामं कुतश्चित्स्वविशेषतः ॥४३॥

As regards the popular convention, it is believed that from the cow dung is born a kind of scorpion (which really is only a similitude of the scorpion). So is the case with dream images born of memories (and displaced from the actual conduct). Similar is the case with objects produced out of the exercise of will-power by the yogin as also owing to the effect of certain medicines, *mantras*, etc. Such products are actually not the same as the real ones but present only a similitude of them in certain respects. (42b-43)

स तु सर्वत्र तुल्यस्तत्परामर्शैक्यतस्ति तु।
तत एव स्वरूपेऽपि क्रमेऽप्यन्यादृशी स्थितिः ।।४४।।
शास्त्रेषु युज्यते चित्रात् तथाभावस्वभावतः ।

This kind of vagary is common to all such cases other than the real ones but appearing like them due to admixture of contemplative elements in discursive deliberations as well as in popular beliefs. In spite of lacking in verity, such accounts add to the fascination of the *Śāstra*. (44-45a)

पुंरागवित्कलाकालमाया ज्ञानोत्तरे क्रमात् ।।४५।।
नियतिर्नास्ति वैरिञ्चे कलोर्ध्वे नियतिः श्रुता।
पुंरागवित्त्रयादूर्ध्वं कलानियतिसंपुटम् ।।४६।।

Puruṣa, Rāga, Vidyā, Kalā and Māyā have been placed in an order (different from our own) in the *Sarva-jñānottara Śāstra* where *Niyati* does not exist at all while in view of Virañci, Niyati has been accorded a position above Kalā. In some accounts, the pair of Kalā and Niyati has been placed quite above the triad of Puruṣa, Rāga and Vidyā. (45b-46)

कालो मायेति कथितः क्रमः किरणशास्त्रगः।
पुमान्नियत्या कालश्च रागविद्याकलान्वितः ।।४७।।
इत्येष क्रम उद्दिष्टो मातङ्गे पारमेश्वरे।

In the *Kiraṇa Śāstra* the position accorded to Kalā and Māyā is as under – The Puruṣa is associated with the Niyati while Kalā is related with Rāga, Vidyā and Kalā. (47-48a)

कार्यकारणभावीये तत्त्वे इत्थं व्यस्थिते ।।४८।।
श्रीपूर्वशास्त्रे कथितां वच्मः कारणकल्पनाम् ।

Vis-a-vis these viewpoints held in other *Śāstras* in regard to the interrelationship between the cause and the effect, I am presenting here what has been stated in the *pūrva Śāstra*, that is, the *Mālinīvijayottara Tantra* in this regard. (48b-49a)

शिवः स्वतन्त्रदृग्रूपः पञ्चशक्तिसुनिर्भरः ।।४९।।

स्वातन्त्र्यभासितभिदा पञ्चधा प्रविभज्यते ।

Śiva is the self-sufficient ultimate reality having five forces embedded in Him. Owing to His self-sufficiency as also autonomous nature, these forces appear as distinct from one another as well as seem to operate separately from Him. (49b-50a)

चिदानन्देषणाज्ञानक्रियाणां सुस्फुटत्वत: ।।५०।।
शिवशक्तिसदेशानविद्याख्यं तत्त्वपञ्चकम् ।
एकैकत्रापि तत्त्वेऽस्मिन् सर्वशक्तिसुनिर्भरे ।।५१।।
तत्तत्प्राधान्ययोगेन स स भेदो निरूप्यते ।

It is due to clear distinctness of His five forces from one another, namely, *cit*, *ānanda*, *eṣaṣṇā*, *jñāna* and *kriyā* (consciousness, delight, wish, knowledge and action) that the five grades of the Reality have got formed, namely, Śiva, Śakti, Sadāśiva, Īśvara and Vidyā having in themselves distinguished by predominance of these forces each in them in the same order. Although each one of these grades is imbued with all kinds of forces in it generally it is owing to pre-dominance in it of the respective force that it distinguishes itself from the rest. (50b-52a)

तथाहि स्वस्वतन्त्रत्वपरिपूर्णतया विभु: ।।५२।।
नि:संख्यैर्बहुभी रूपैर्भात्यवच्छेदवर्जनात् ।

For instance, on account of His autonomous nature and self-sufficiency, Lord Śiva appears in numberless multiplicity of forms in the world without any kind of division in Him. (52b-53a)

शांभवा: शक्तिजा मन्त्रमहेशा मन्त्रनायका: ।।५३।।
मन्त्रा इति विशुद्धा: स्युरमी पञ्च गणा: क्रमात् ।
स्वस्मिन्स्वस्मिन् गणे भाति यद्यद्रूपं समन्वयि ।।५४।।
तदेषु तत्त्वमित्युक्तं कालाग्न्यादेर्धरादिवत् ।

On account of the grades of the Reality's distinctness from one another, these five groups of beings have got formed, namely, Śāmbhava, Śaktija, Mantra-maheśa, Mantra-nāyaka and Mantra. Whatever gradient of the Reality has

become inherent predominantly in whatever grade of the same that has been considered as its reality in the same way as inherence of time, fire, etc. qualify the earthliness of the earth. (53b-55a)

तेन यत्प्राहुराख्यानसादृश्येन विडम्बिताः ॥५५॥
गुरूपासां विनैवात्तपुस्तकाभीष्टदृष्टयः।
ब्रह्मा निवृत्त्यधिपतिः पृथक्तत्त्वं न गण्यते ॥५६॥
सदाशिवाद्यास्तु पृथग् गण्यन्त इति को नयः।
ब्रह्मविष्णुहरेशानसुशिवानाश्रितात्मनि ॥५७॥
षट्के कारणसंज्ञेऽर्धजरतीयमियं कुतः ।

Those who have gained their favourable viewpoint out of study of some text without rendering any service to the teacher and thus without having had any inkling into the reality put up the objection fictitiously as to why is it that in spite of being the presiding deity of Nivṛtti (detachment) Brahmā is not considered as a separate and essential being while Sadāśiva, etc. are considered so? Why is it that Brahmā, Viṣṇu, Hara, Īśāna, Suśiva and Anāśrita, these six divinities are not regarded as essential realities while Sadāśiva, etc., are regarded as such? What is the logic behind this kind of illogical contention that the half of the body of a particular person is old and the half is young? (55b-58a)

इति तन्मूलतो ध्वस्तं गणितं नहि कारणम् ॥५८॥
यथा पृथिव्यधिपतिर्नृपस्तत्त्वान्तरं नहि।
तथा तत्तत्कलेशानः पृथक् तत्त्वान्तरं कथम् ॥५९॥

As against this objection, our answer is that the basis on which all this has been done is not any arithmetical logic of sheer repetition and analogy according to which the emperor of the earth also ought to be regarded as another essential factor in the formation of the earth. (58b-59)

तदेवं पञ्चकमिदं शुद्धोऽध्वा परिभाष्यते।
तत्र साक्षाच्छिवेच्छैव कर्त्र्याभासितभेदिका ॥६०॥

(As distinct from the arithmetical logic of mechanical repletion and that of fictional similitude) this group of five entities has been associated with the pure

path of liberation, *śuddha addhvā*, as the wish of Śiva Himself directly is the causal basis of distinction behind it. (60)

ईश्वरेच्छावशक्षुब्धभोगलोलिकचिद्गणान् ।
संविभक्तुमघोरेशः सृजतीह सितेतरम् ॥६१॥

In order to separate (from the seekers of liberation) those who crave for enjoyment in the world as per the wish of Lord, Aghoreśa has created the path of impurity. (61)

अणूनां लोलिका नाम निष्कर्मा याभिलाषिता।
अपूर्णमन्यताज्ञानं मलं सावच्छिदोज्झिता ॥६२॥
योग्यतामात्रमेवैतद्भाव्यवच्छेदसंग्रहे ।
मलस्तेनास्य न पृथक्तत्त्वभावोऽस्ति रागवत् ॥६३॥

The desire of individuals known as *lolikā*, force of instability, which remained dormant and clouded by the ignorance of incompleteness and hence lies deserted so far, bears the potentiality of division as a malady and hence has not been considered, like attachment, as an essential factor (in the structure of the Reality). (62-63)

निरवच्छेदकर्मांशमात्रावच्छेदतस्तु सा।
रागः पुंसि धियो धर्मः कर्मभेदविचित्रता ॥६४॥

The force of instability is a universal quality of action. In the individual it assumes the form of a quality of the intellect in the form of attachment, *rāga*, and serves as the cause of peculiarity in the action (from individual to individual). (64)

अपूर्णमन्यता चेयं तथारूपाभासनम् ।
स्वतन्त्रस्य शिवस्येच्छा घटरूपो यथा घटः ॥६५॥
स्वात्मप्रच्छादनेच्छैव वस्तुभूतस्तथा मलः ।

The tendency of the experience of incompleteness of the individual also is a form of that force of instability. It, too, is a product of the wish of Śiva of independent nature and has taken a separate form as it happens with the jar taking a separate

form (owing to the wish of the potter for the creation of it). The wish to cover one's real nature, Self assumes the form of the object and hence is considered as a malady. (65-66a)

यथैवाव्यतिरिक्तस्य धरादेर्भावितात्मता ॥६६॥
तथैवास्येति शास्त्रेषु व्यतिरिक्तः स्थितो मलः ।

As is the case with entities like the earth, etc., that although none of them is essentially different from the light of consciousness and yet they have their own separate identities, even so is the case with the malady in regard to its entity as something separate, unique and independent of the light of consciousness. (66b-67a)

व्यतिरिक्तः स्वतन्त्रस्तु न कोऽपि शकटादिवत् ॥६७॥
तत्सद्वितीया साशुद्धिः शिवमुक्ताणुना न किम्।
मलस्य रोद्ध्री काप्यस्ति शक्तिः सा चाप्यमुक्तगा ॥६८॥
इति न्यायोज्झितो वादः श्रद्धामात्रैककल्पितः ।

The non-separateness of the malady from the light of consciousness is unlike that of such tangible objects as cart, etc. (Now the question arises) as to why is it that the force of malady is not considered as something other than the light of consciousness as also why is it that it does not become operative on individuals who have got liberated from the world and have become one with Śiva. (In response to these queries the answer is that) this force of malady is simply a certain force of obstruction affecting only those who have not been liberated. (To think of it as other than this) is a viewpoint illogical and fabricated out of sheer faith. (67b-69a)

रोद्ध्री शक्तिर्जडस्यासौ स्वयं नैव प्रवर्तते ॥६९॥
स्वयं प्रवृत्तौ विश्वं स्यात्तथा चेशनिका प्रमा।

It is obvious that the force of obstruction cannot be operative by itself. As such, the way out is to concede the fact that this force, too, ought to belong to the Lord in the same way as His consciousness acts in the creation of the world. (69b-70a)

मलस्य रोद्ध्रीं तां शक्तिमीशश्चेत्संयुनक्ति तत् ॥७०॥
कीदृशं प्रत्यणुमिति प्रश्ने नास्त्युत्तरं वचः।

On acceptance of the viewpoint that this force of obstruction belongs to the Lord Himself and it is He who associates it with individuals, the question arises as to which kinds of individual does He associate it. This objection does not deserve to be responded to. (70b-71a)

मलश्चावरणं तच्च नावार्यस्य विशेषकम् ॥७१॥
उपलम्भं विहन्त्येतद्घटस्येव पटावृतिः।
मलेनावृतरूपाणामणूनां यत्सतत्त्वकम् ॥७२॥
शिव एव च तत्पश्येत्तस्यैवासौ मलो भवेत्।

What the force of obstruction does is only to ward the object concerned from the sight of its seeker without affecting the nature of the object itself. Example for it is the covering of a jar by a piece of cloth. The essential core of the individual hidden behind the malady is and remains the same as Śiva Himself and as such the malady cannot belong to anyone else but to the observer of it. (71b-73a)

विभोर्ज्ञानक्रियामात्रसारस्याणुगस्य च ॥७३॥
तदभावो मलो रूपध्वंसायैव प्रकल्पते।

The Lord and the individual both are essentially configurations of consciousness and action while malady is nullification of these essential attributes in them and hence the cause of their disfiguration. (73b-74a)

धर्माद्धिर्मिणि यो भेदः समवायेन चैकता ॥७४॥
न तद्भवद्भिरुदितं कणभोजनशिष्यवत्।

(Responding to the objection of the opponent the author charges him with the remark that) "You have not mentioned the point of difference of the quality from the qualified and subsequent integration of the two by some sort of coincidence, *samavāya*, as the followers of Kaṇāda hold." (74b-75a)

नामूर्तेन न मूर्तेन प्रावरीतुं च शक्यते ॥७५॥

ज्ञानं चाक्षुषरश्मीनां तथाभावे सरत्यपि।

Consciousness can be obstructed neither by the tangible nor by the intangible unlike the rays of the eye. In any case, it remains operative. (75-76a)

स एव च मलो मूर्तः किं ज्ञानेन न वेद्यते ।।७६।।
सर्वगेण ततः सर्वः सर्वज्ञत्वं न किं भजेत्

The opponent puts the question: Why is it that having become concrete the force of obstruction, being a malady, does not become an object of cognisance and on account of all-pervasiveness of consciousness, all do not become omniscient? (76b-77a)

यश्च ध्वान्तात्प्रकाशस्यावृतिस्तत्प्रतिघातिभिः ।।७७।।
मूर्तानां प्रतिघस्तेजोऽणूनां नामूर्तं ईदृशम् ।

Since there is the relationship of opposition between light and darkness, darkness becomes effective in covering the light. This, however, is not the nature of relationship between consciousness and the force of obstruction. (77b-78a)

न च चेतनमात्मानमस्वतन्त्रो मलः क्षमः ।।७८।।
आवरीतन वाच्यं च मद्यावृतिनिदर्शम्

As the Ātman is the concentricity of consciousness with all its nature of independence, malady being dependent on something else, cannot be capable of covering it. The example of wine, etc. is not applicable here. (78b-79a)

उक्तं भवद्भिरेवेत्थं जडः कर्त्ता नहि स्वयम् ।।७९।।
स्वतन्त्रस्येश्वरस्यैताः शक्तयः प्रेरिकाः किल।

It has been observed by you yourself that anything inconscient cannot act as the doer by itself. Obviously, in such cases, it is these forces of the autonomous Lord, which act as the motivators. (79b-80a)

अतः कर्मविपाकज्ञप्रभुशक्तिबलेरितम् ।।८०।।

मद्यं सूते मदं दुःखसुखमोहफलात्मकम् ।

It is, therefore, under stimulation of the forces of the Lord, the knower of the consequences of actions, that wine maddens the drunkard resulting in the experience of pain, pleasure and stupor by him. (80b-81a)

न चेशप्रेरितः पुंसो मल आवृणुयाद्यतः ॥८१॥
निर्मले पुंसि नेशस्य प्रेरकत्वं तथोचितम् ।

We cannot think of the malady covering the consciousness of the individual under the instigation of the Lord as it would be improper on His part to do so in the case of one who is clear of all kinds of blemish. (81b-82a)

तुल्ये निर्मलभावे च प्रेरयेयुर्न ते कथम् ॥८२॥
तमीशं प्रति युक्तं यद् भूयसां स्यात्सधर्मता।

Blemishless being the liberated individuals as well as the Lord Himself, since the individuals are in a large number as against the oneness of the Lord, why is it not possible that in the state of equality of blemishlessness on both the sides, stimulation for the covering might be coming from the individuals as it is said in the case of comparative strength of two sides in regard to righteousness also, the number of the upholders of the viewpoint needs to be entertained. (82b-83a)

तेन स्वरूपस्वातन्त्र्यमात्रं मलविजुम्भितम् ॥८३॥
निर्णीतं वित्ततं चैतन्मयान्यत्रेत्यलं पुनः ।

Malady, indeed, is a phenomenon out of simply the autonomy the individual has been accorded to get incorporated in his ideation as well as action as per the nature of the Lord Himself. Since I have deliberated on this point in detail elsewhere, it is better to stop here in this regard. (83b-84a)

मलोऽभिलाषश्चाज्ञानमविद्या लोलिकाप्रथा ॥८४॥
भवदोषोऽनुप्लवश्च ग्लानिः शोषो विमूढता।
अहंममात्मतातङ्को मायाशक्तिरथावृतिः ॥८५॥
दोषबीजं पशुत्वं च संसाराङ्कुरकारणम्।

इत्याद्यन्वर्थसंज्ञाभिस्तत्र तत्रैष भण्यते ॥८६॥

Malady has been pointed to almost synonymously in *Śāstras* differently by different authorities in different contexts as desire, ignorance, misunderstanding, instability, worldly blemish, deviation, gloom, dryness, idiocy, egotism, force of illusion, seed of blemish, animality, sprout of worldliness, etc. (84b-86)

अस्मिन् सति भवति भवो दुष्टो भेदात्मनेति भवदोषः।
मञ्चवदस्मिन् दुःखस्रोतोऽणून् वहति यत्प्लवस्तेन ॥८७॥
शेषास्तु सुगमरूपाः शब्दास्तत्रार्थमूहयेदुचितम् ।

In the presence of any such blemish, the world turns to become a curse due to arousal of the instinct of difference, and the stream of suffering carries away the individuals in its flow as it happens on the stage of drama. The rest of the account is quite easy to understand and one should understand it as per the context. (87-88a)

संसारकारणं कर्म संसारङ्कुर उच्यते ॥८८॥
चतुर्दशविधं भूतवैचित्र्यं कर्मजं यतः ।

Action serves as the ground for birth in the world and hence is perceived as the sprout of worldliness. This is why action is regarded as the root-cause of all the fourteen kinds of peculiarity in creatures. (88b-89a)

अत एव सांख्ययोगपाञ्चरात्रादिशासने ॥८९॥
अहंममेति संत्यागो नैष्कर्म्यायोपदिश्यते ।

This is why in the systems of Sāṅkhya, Yoga, Pāñcarātra, etc. getting rid of the attitudes of 'I and Mine' has been stressed upon for the sake of becoming free of the malice of action. (89b-90a)

निष्कर्मा हि स्थिते मूलमलेऽप्यज्ञाननामनि ॥९०॥
वैचित्र्यकारणाभावान्नोर्ध्वं सरति नाप्यधः।
केवलं पारिमित्येन शिवाभेदमसंस्पृशन् ॥९१॥
विज्ञानकेवली प्रोक्तः शुद्धचिन्मात्रसंस्थितः ।

In spite of having become rid of the malice of action, the individual concerned as yet has his status continued within the ambit of the fundamental malady known as ignorance. Lacking in the real knowledge as the requisite quality of transformation, he moves neither upward nor downward. Due to lacking in the wisdom of oneness with Śiva, he remains limited to the state of *vijñānakevalī* by virtue of his status in pure consciousness. (90b-92a)

स पुनः शांभवेच्छातः शिवाभेदं परामृशन् ।।९२।।
क्रमान्मन्त्रेशतन्नेतृरूपो याति शिवात्मताम्।

However, depending on the wish of Śiva to that end, by virtue of his contemplation of oneness with Śiva, he gradually gets uplifted to the status of *mantreśa* and then to that of the state of *mantra-maheśvara* culminating in oneness with Śiva. (92b-93a)

ननु कारणमेतस्य कर्मणश्चेन्मलः कथम् ।।९३।।
स विज्ञानाकलस्यापि न सूते कर्मसंततिम्।

The question arises that in view of the prospect of the *vijñāna-kevalī* getting oneness with Śiva owing to his treading the path of action, why is it that action is considered as malice instead of being regarded as the maker of a novel path of action? (93b-94a)

मैवं स हि मलो ज्ञानाकले दिध्वंसिषुः कथम् ।।९४।।
हेतुः स्याद्ध्वंसमानत्वं स्वातन्त्र्यादेव चोद्भवेत्।

This is not true. How can that malady prove destructive of the ignorance? The cause of destruction amounting to elimination of ignorance ought to come from the independence of the individual. (94b-95a)

दिध्वंसिषुध्वंसमानध्वस्ताख्यासु तिसृष्वथ ।।९५।।
दशास्वन्तः कृतावस्थान्तरासु स्वक्रमस्थितेः।
विज्ञानाकलमन्त्रेशतदीशादित्वकल्पना ।।९६।।

In fact, it is out the quality of independence of the individual that have emerged the states of desire for elimination, process of elimination and the state of getting

eliminated the malady of action resulting in the states of his destiny upward as *vijñānākala*, *mantreśa* and *mantra-maheśvara*, etc. respectively. (95b-96)

ततश्च सुप्ते तुर्ये च वक्ष्यते बहुभेदता।
अतः प्रध्वसनौन्मुख्यखिलीभूतस्वशक्तिकः ॥९७॥
कर्मणो हेतुतामेतु मलः कथमिवोच्यताम्।

In view of the above kind of concordance between the states of elimination of action on the one side and those of upgradation in the status of the individual on the other, several sub-states would be demarcated in the states of deep sleep and the fourth state of consciousness. Therefore, the cause of upgradation in the status of the individual should be regarded his inner strength in the elimination of the effect of action beginning from his desire to that end rather than to condemn action itself as a malady. (97-98a)

किं च कर्मापि न मलाद्यतः कर्म क्रियात्मकम् ॥९८॥
क्रिया च कर्तृतारूपात् स्वातन्त्र्यान्न पुनर्मलात् ।

Action does not fall in the category of maladies. It simply lies in activity while activity has its source in the independence of the doer and by no means in malady. (98b-99a)

या त्वस्य कर्मणश्चित्रफलदत्वेन कर्मता ॥९९॥
प्रसिद्धा सा न संकोचं विनात्मनि मलश्च सः।

Activeness of action which lies in yielding peculiar results is impossible without contraction in the self and hence it is this contraction which is the malady. (99b-100a)

विचित्रं हि फलं भिन्नं भोग्यत्वेनाभिमन्यते ॥१००॥
भोक्तर्यात्मनि तेनेयं भेदरूपा व्यवस्थितिः।

Peculiarity of the fruit of action is dependent on the owning of it by the enjoyer. This is why it creates differences amongst the selves as its enjoyer. (100b-101a)

इति स्वकार्यप्रसवे सहकारित्वमाश्रयन् ॥१०१॥
सामर्थ्यव्यञ्जकत्वेन कर्मणः कारणं मलः ।

Malady serves as the cause of action on account of rendering assistance to the self as a factor of the force of accomplishment of the action. (101b-102a)

नन्वेवं कर्मसद्भावान्मलस्यापि स्थितेः कथम् ॥१०२॥
विज्ञानाकलता तस्य सकोचो ह्यस्ति तादृशः ।

Now this being the status of action, how does malady's status fit in this state of things? In response to this query, it needs to be understood that its status depends on the nature of *vijñāna* to contract like this. (102b-103a)

मैवमध्वस्तसंकोचोऽप्यसौ भावनया दृढम् ॥१०३॥
नाहं कर्तेति मन्वानः कर्मसंस्कारमुज्झति।

In spite of his consciousness remaining still contracted, in his contemplation he remains firm in his view that he is not the doer and by virtue of this kind of contemplation he is able to get relieved of the formation of the effect of his action. (103b-104a)

फलिष्यतीदं कर्मेति या दृढा वृत्तिरात्मनि ॥१०४॥
स संस्कारः फलायेह न तु स्मरणकारणम्।

"This action would but bear its fruit", this kind of firm conviction in the self is responsible for the formation of the impression, *saṁskāra*, concerned which bears the fruit of it and not the bare memory of the action. (104b-105a)

अप्रध्वस्तेऽपि संकोचे नाहं कर्तेति भावनात् ॥१०५॥
न फलं क्षीवमूढादेः प्रायश्चित्तेऽथ वा कृते।

'I am not the doer', this kind of ideation does not prove fruitful in removing the impression of action particularly from the idiotic and foolish as the contraction of his consciousness has not been eliminated irrespective of his having done atonement. (105b-106a)

यन्मयाद्य तपस्तप्तं तदस्मै स्यादिति स्फुटम् ॥१०६॥
अभिसंधिमतः कर्म न फलेदभिसन्धितः ।

'The result of the austerity that I have observed today may go to the particular person', this kind of determination would not bring its fruit to the person himself due to his determination of the dedication. (106b-107a)

तथाभिसंधानाख्यां तु मानसे कर्म संस्क्रियाम् ॥१०७॥
फलोपरक्तां विदधत्कल्पते फलसम्पदे।

Such a determination of dedication gets attached with the result of the action and consequently ends in the transference of it to the person in favour of whom the action has been accomplished. (107b-108a)

यस्तु तत्राति दार्ढ्येन फलसंस्कारमुज्झति ॥१०८॥
स तन्फलत्यागकृतं विशिष्टं फलमश्नुते ।

If the doer of the action accomplishes the task with a strong point of view of abandonment of the fruit, he comes to enjoy a special result of it produced out of his determination of abandonment. (108b-109a)

अनया परिपाट्या यः समस्तां कर्म संततिम् ॥१०९॥
अनहंयुतया प्रोज्झेत् ससंकोचोऽपि सोऽकलः।

In this way, he who accomplishes the entire series of his actions without attaching his I-ness with it, he deserves to be regarded as transcendent to all calculations despite the contraction of his consciousness. (109b-110a)

नन्वित्थं दुष्कृतं किंचिदात्मीयमभिसंधितः ॥११०॥
परस्मै स्यान्न विज्ञातं भवता तात्त्विकं वचः।

To take this statement as amounting to approval to the doer of an act of ill-will against a certain enemy of him and even yet escaping the consequence, is obviously a mistaken view of it. (110b-111a)

तस्य भोक्तुस्तथा चेत्स्यादभिसंधिर्यथात्मनि ॥१११॥

तदवश्यं परस्यापि सतस्तद्दुष्कृतं भवेत्।
पराभिसंधिसंवित्तौ स्वाभिसंधिर्दृढीभवेत् ॥११२॥
अभिसंधानविरहे त्वस्य नो फलयोगिता।
न मे दुष्कृतमित्येषा रूढिस्तस्याफलाय सा ॥११३॥

If the enjoyer of the consequence were to apply the same formula to himself, the effect of the bad action of anyone else may fall on him, too, and thus the intention of the other one is likely to get confirmed. Shorn of the sense of intention, the act is sure not to bear any fruit. His conviction that he is not the agent of the action of ill-will is sure to end in fruitlessness. (111b-113)

पराभिसन्धिविच्छेदे स्वात्मनामभिसंहितौ ।
द्वयोरपि फलं न स्यान्नाशहेतुव्यवस्थितेः ॥११४॥

If the other one breaks the agreement, the first one also would have to take it as broken from his side resulting in break from both the sides and hence ending in fruitlessness due to the presence of the cause of it. (114)

सुखहेतौ सुखे चास्य सामान्यादभिसंधितः ।
निर्विशेषादपि न्याय्या धर्मादिफलभोक्तृता ॥११५॥
दुःखं मे दुःखहेतुर्वा स्यादित्येष पुनर्न तु ।
सामान्योऽप्यभिसंधिः स्यात्तदधर्मस्य नागमः ॥११६॥

Usually there happens agreement between the experience of pleasure and its cause. Normally, it is justifiable to think of enjoyment as well as sufferance of the consequences of one's action righteous or evil. However, normally, no one would like to invite the suffering of the other to himself. This is true of the cause of the suffering as well. Thus, there is not any possibility for unrighteousness to be a welcome proposition as also for the sufferance of its consequences. (115-116)

प्रकृतं ब्रूमहे ज्ञानाकलस्योक्तचरस्य यत्।
अनहंयुतया सर्वा विलीनाः कर्मसंस्क्रियाः ॥११७॥

Let us deliberate on the topic at hand. Since the person known as *jñānākala* (one dipped in wisdom) has become rid of the ego-sense, all the impressions of his action have also got wiped out. (117)

तस्मादस्य न कर्मास्ति कस्यापि सहकारिताम्।
मलः करोतु तेनायं ध्वंसमानत्वमश्नुते ।।११८।।

Since the action of the *jñānākala* has no blemish to cooperate with it, his ego-sense has reached the state of its annihilation. (118)

अपध्वस्तमलस्त्वन्तः शिवावेशवशीकृतः ।
अहंभावपरोऽप्येति न कर्माधीनवृत्तिताम् ।।११९।।

Owing to interiorisation of the aspiration for Śiva in him, his inner being becomes completely free of blemish and having freed himself from the control of the law of action he transcends the ego-sense. (119)

उक्तं श्रीपूर्वशास्त्रे च तदेतत्परमेशिना।
मलमज्ञानमिच्छन्ति संसाराङ्कुरकारणम् ।।१२०।।
धर्माधर्मात्मकं कर्म सुखदुःखादिलक्षणम् ।
लक्षयेत्सुखदुःखादि स्वं कार्यं हेतुभावतः ।।१२१।।
नहि हेतुः कदाप्यास्ते विना कार्यं निजं क्वचित् ।
हेतुता योग्यतैवासौ फलानन्तर्यभाविता ।।१२२।।

It has also been stated in the *Mālinīvijayottara Tantra* by Lord Śiva Himself that (wise people) characterise ignorance as a malady and hence as the sprout of the evil of worldliness. On account of being devilish as well as righteous, action, serves as the cause of suffering as well as joy. Thus, one needs to consider his rejoicing and suffering as the result of his own actions. (120-123a)

पूर्वकस्य तु हेतुत्वं पारम्पर्येण किं च तत्।

Cause cannot be but its effect. Its causality lies in its capability of fruition in the form of effect. (123a)

लक्ष्यते सुखदु:खाद्यै: समाने दृष्टकारणे ॥१२३॥
चित्रैर्हेत्वन्तरं किंचित्तच्च कर्मेह दर्शनात्।

Experiences of joy and suffering both indicate to the nature of the action the experiencer would have performed. Due to peculiarity between the action and its result, the concept of *adṛṣta*, an unseen agent, has been mooted out by a certain school of thought. (123b-124a)

स्वाङ्गे प्रसादरौक्ष्यादि जायमानं स्वकर्मणा ॥१२४॥
दृष्टमित्यन्यदेहस्थं कारणं कर्म कल्प्यते ।

Seeing smoothness and roughness, etc. in his body due to his action (in the present), one is likely to attribute the same in someone else's body to his past action. (124b-125a)

इहाप्यन्यान्यदेहस्थे स्फुटं कर्मफले यत: ॥१२५॥
कृषिकर्म मधौ भोग: शरद्यन्या च सा तनु:।

Here also, having seen the action of one person affecting the body of another, one is likely to think of the analogy of sowing the seed in the spring season and reaping the crop in the autumn and that also by someone other than the sower himself. (125b-126a)

अनुसंधातुरेकस्य संभवस्तु यतस्तत: ॥१२६॥
तस्यैव तत्फलं चित्रं कर्म यस्य पुरातनम्।

In the event of oneness of the investigator collecting evidence from different places, it is quite possible for him to search out the interconnection between the action and the result in spite of all the peculiarity of connecting the two as also the intervention of the factor of time. (126b-127a)

क्षीवोऽपि राजा सूदं चेदादिशेत्प्रातरीदृशम् ॥१२७॥
भोजयेत्यनुसन्धानाद्विना प्राप्नोति तत्फलम् ।
इत्थं जन्मान्तरोपात्तकर्माप्यद्यानुसन्धिना ॥१२८॥
विना भुङ्क्ते फलं हेतुस्तत्र प्राच्या ह्यकम्पता ।

Whatever a king, even though in a state of intoxication, orders his cook in the morning to prepare his food, he eats the same without any further query. Even so, under the imperative of the law of causation the doer of the action in his previous birth enjoys the result in this life which is owing to his prior determination in favour of the enjoyment. (127b-129a)

अत एव कृतं कर्म कर्मणा तपसापि वा ॥१२९॥
ज्ञानेन वा निरुध्येत फलपाकेष्वनुन्मुखम्।

Therefore, it is necessary to stop the process of fruition of his acts on the verge of manifestation by means of action, austerity and wisdom. (129b-130a)

आरब्धकार्यं देहेऽस्मिन् यत्पुनः कर्म तत्कथम् ॥१३०॥
उच्छिद्यतामन्त्यदशं निरोद्धुं नहि शक्यते ।

Now the problem is how to stop the doing of the action which has been started in this life and obstruct the suffering of the consequences of the action of the previous life on the verge of manifestation? (129b-130a)

तत्रैव देहे यत्त्वन्यदद्यगं वा पुरातनम् ॥१३१॥
कर्म तज्ज्ञानदीक्षाद्यैः शण्ढीकर्तुं प्रसह्यते।

In this context, it needs to be pointed out that an impression be it formed of old or even now can be neutralised in its potentiality of bearing fruit through initiation into the discipline of Śaivism. (131b-132a)

तथा संस्कारदार्ढ्यं हि फलाय दृढता पुनः ॥१३२॥
यदा यदा विनश्येत कर्म ध्वस्तं तदा तदा।

Firmness of impression results in firmness of the result. As such, whenever there be any possibility of elimination of the impression, one needs to make effort for its effacement. (132b-133a)

अतो मोहपराधीनो यद्यप्यकृत किंचन ॥१३३॥
तथापि ज्ञानकाले तत्सर्वमेव प्रदह्यते।

The impression of that act also would be burnt out entirely at the time of initiation into the wisdom which might have been done in the state of temerity and hence be amounting to not to have been done at all. (133b-134a)

उक्तं च श्रीपरेऽहानादानः सर्वदृगुल्वणः ॥१३४॥
मुहूर्तान्निर्दहेत्सर्वं देहस्थमकृतं कृतम् ।

It has also been observed in the *Para Śāstra* that as soon as the inner being becomes charged with the all-seeing consciousness which is eliminative of all the desires of acceptance and rejection, all the impressions of actions done or even not done lying in the body get burnt out. (134b-135b)

देहस्थमिति देहेन सह तादात्म्यमाश्रिता ॥१३५॥
स्वाच्छन्द्यात्संविदेवोक्ता तत्रस्थं कर्म दह्यते।
देहैक्यवासनात्यागात् स च विश्वात्मतास्थितेः ॥१३६॥

The term *dehastha*, lying in the body, used in the previous verse amounts freely to the consciousness and, as such, the impression of the action imprinted on it get removed due to its universalisation and consequently owing to elimination of the mistaken identification of consciousness with the body. (135b-136)

अकालकलिते व्यापिन्यभिन्ने या हि संस्क्रिया ।
संकोच एव सानेन सोऽपि देहैकतामयः ॥१३७॥

Impression on the consciousness which lies in transcendence of time and space both is nothing but some sort of contraction of it caused particularly due to the mistake of identifying it with the body. (137)

एतत्कार्ममलं प्रोक्तं येन साकं लयाकलाः ।
स्युर्गुहागहनान्तःस्थाः सुप्ता इव सरीसृपाः ॥१३८॥

This mistake of consciousness for a bodily property has been characterised as the malady of action, *kārma-mala*, due to which individuals get reduced to the status of creeping insects lying asleep inside deep caves. (138)

ततः प्रबुद्धसंस्कारास्ते यथोचितभागिनः ।

ब्रह्मादिस्थावरान्तेऽस्मिन् संसरन्ति पुनः पुनः ॥१३९॥

Those who have got awakened from such an impression, they get the result in the form of their movement in the world of Brahmā to the inanimate creation again and again. (139)

ये पुनः कर्मसंस्कारहान्यै प्रारब्धभावनाः।
भावनापरिनिष्पत्तिमप्राप्य प्रलयं गताः ॥१४०॥
महान्तं ते तथान्तःस्थ-भावनापाकसौष्ठवात् ।
मन्त्रत्वं प्रतिपद्यन्ते चित्राच्चित्रं च कर्मतः ॥१४१॥

Those who have started contemplation for getting rid of the impression of action and meet death without reaching the end of their contemplated aspiration, they by virtue of the firmness of their aspiration, attain the status of *mantra*, idea or force of wisdom which is specially born of the speciality of the effort for it. (140-141)

अस्य कार्ममलस्येयन्मायान्ताध्वविसारिणः ।
प्रधानं कारणं प्रोक्तमज्ञानात्माणवो मलः ॥१४२॥

Malady of the individualistic ignorance is the main cause of the blemish of action extending in its effect throughout from the very beginning of the creation and climaxing in the removal of the *māyā*, illusion. (142)

क्षोभोऽस्य लोलिकाख्यस्य सहकारितया स्फुटम् ।
तिष्ठासायोग्यतौन्मुख्यमीश्वरेच्छावशाच्च तत् ॥१४३॥

Agitation in the force of instability comes from the malady of action while capability of inclination for withstanding its primary cause and wish of the Lord as the subsidiary. (143)

न जडश्चिदधिष्ठानं विना क्वापि क्षमो यतः।
अणवो नाम नैवान्यत्प्रकाशात्मा महेश्वरः ॥१४४॥
चिदचिद्रूपताभासी पुद्गलः क्षेत्रवित्पशुः ।

The inanimate is incapable of doing anything without the aid of (the animate). Individuals are none but the great Lord Himself as the light of consciousness while the individual mistaking the body as consciousness and hence getting bound is an admixture of the animate and the inanimate, . (144-145a)

चिद्रूपत्वाच्च स व्यापी निर्गुणो निष्क्रियस्ततः ॥१४५॥
भोगोपायेप्सुको नित्यो मूर्तिवन्ध्यः प्रभाष्यते।
अचित्त्वादज्ञता भेदो भोग्याद्भोक्त्रन्तरादथ ॥१४६॥

The individual as pure consciousness is pervasive, shorn of *guṇas* and hence rid of action. He is also said to be eternal and formless. Due to his eagerness for enjoyment he gets intermixed with the inanimate. This is how he becomes ignorant, differentiator between the enjoyer and the object of enjoyment. (145b-146)

तेषामणूनां स मल ईश्वरेच्छावशाद् भृशम्।
प्रबुध्यते तथा चोक्तं शास्त्रे श्रीपूर्वनामनि ॥१४७॥

The malady of action the individual gets abundantly awakened under the imperative of the Lord. This has been stated in *Mālinīvijayottara Tantra.* (147)

ईश्वरेच्छावशादस्य भोगेच्छा संप्रजायते ।
भोगेच्छोरुपकारार्थमाद्यो मन्त्रमहेश्वरः ॥१४८॥
मायां विक्षोभ्य संसारं निर्मिमीते विचित्रकम्।

Due to the wish of the Lord arises in him the desire for enjoyment. The primeval Mantra-maheśvara creates the world with all its diversity by causing agitation in the Māyā to favour him through the provision of the means of enjoyment. (148-149a)

माया च नाम देवस्य शक्तिरव्यतिरेकिणी ॥१४९॥
भेदावभासस्वातन्त्र्यं तथाहि स तया कृतः ।

Māyā is nothing but the very force of the Lord no way different from Him. She is simply His autonomy of presenting the semblance of difference through her. (149b-150a)

आद्यो भेदावभावो यो विभागमनुपेयिवान् ।।१५०।।
गर्भीकृतानन्तभाविविभासा सा परा निशा।

The primeval form of the semblance of difference is not effectively divisive. She, however, has got in her womb in the potential state the entire variety of division. As such, she is characterised as the Transcendent Night, *parā-niśā*. (150b-151a)

सा जडा भेदरूपत्वात् कार्यं चास्या जडं यतः ।।१५१।।
व्यापिनी विश्वहेतुत्वात् सूक्ष्मा कार्यैककल्पनात् ।
शिवशक्त्यविनाभावान्नित्यैका मूलकारणम् ।।१५२।।

Nature is inanimate. It is divisive. Therefore, its products, too, are inanimate. It is pervasive, as it serves as the cause of the universe. It is subtle and, therefore, is imagined only through its products. It is dependent on Śiva and Śakti. It is eternal and one and hence is to be taken as the fundamental cause of the universe. (151b-152)

अचेतनमनेकात्मसर्वं कार्यं यथा घटः ।
प्रधानं च तथा तस्मात् कार्यं नात्मा तु चेतनः ।।१५३।।
अत एवाध्वनि प्रोक्ता पूर्वं मया द्विधा स्थिता।

It is inconscient and cause of the entire diversity, as of the jar, for instance. It is the primary potentiality of all actions. Ātman, as the concentricity of consciousness, is not so. Therefore, in course of my deliberation on the path (leading to Śiva), I have described it as existing in a dual form. (153-154a)

यथा च माया देवस्य शक्तिरभ्येति भेदिनम् ।।१५४।।
तत्त्वभावं तथान्योऽपि कलादिस्तत्त्वविस्तरः ।

As *māyā* as the force of the Lord comes to cause division in things even so His other forces, such as *kalā*, etc. help in their restoration to their essential state. (154b-155a)

निरूद्धशक्तेर्या किंचित्कर्तृतोद्वलनात्मिका ।।१५५।।
नाथस्य शक्तिः साधस्तात्पुंसः क्षेप्त्रो कलोच्यते ।

Whatever creativity the individual displays with the application of his obstructed force, is of the nature of projection and is the same as that of the Lord imbued with all its autonomy and here in the world coming to the individual it is known as *kalā* and becomes projective. (155b-156a)

एवं विद्यादयोऽप्येते धरान्ताः परमार्थतः ।।१५६।।
शिवशक्तिमया एव प्रोक्तन्यायानुसारतः ।
तथापि यत्पृथग्भानं कलादेरीश्वरेच्छया ।।१५७।।

Even so are the elements starting from *vidyā* and ending with earth. They are Śiva and Śakti themselves as per the logic talked of. Even then, they appear as different from them and that also due to the wish of the Lord. (156b-157)

ततो जडत्वे कार्यत्वे पृथक्तत्त्वस्थितौ ध्रुवम् ।
उपादानं स्मृता माया क्वचितत्कार्यमेव च ।।१५८।।

Therefore, behind their having become inanimate, products of action and standing apart from (Śiva), obviously the cause is the *māyā* sometimes turning into the result as well. (158)

तथावभासचित्रं च रूपमन्योन्यवर्जितम् ।
यद्भाति किल संकल्पे तदस्ति घटवद्बहिः ।।१५९।।

This kind of appearance of them as apart from Śiva is somewhat like the pitcher appearing as entirely separate from the clay. (159)

खपुष्पाद्यस्तितां ब्रूमस्ततो न व्यभिचारिता।
खपुष्पं कालदिङ्मातृसापेक्षं नास्तिशब्दतः ।।१६०।।

Assertion of the existence of *ākāśa-puṣpa*, sky flower, is not absolutely baseless, since existence of that flower is relative to time, space and the knower of it, as is the case with the earth, etc. (160)

धरादिवत् तथात्यन्ताभावोऽप्येवं विविच्यताम् ।
यत्संकल्प्यं तथा तस्य बहिर्देहोऽस्ति चेतनः ।।१६१।।

चैत्रवत्सौशिवान्तं तत् सर्वं तादृशदेहवत्।
यस्य देहो यथा तस्य तज्जातीयं पुरं बहिः ॥१६२॥
अतः सुशिवपर्यन्ता सिद्धा भुवनपद्धतिः।

Absolute non-existence also needs to be deliberated on like this. As a conscious being thinks of, so does its bodily representation exist outside. Wondrous is the verity of existence (from earth) to Śiva. Whose body is of what kind so does exists the world, outside. This is how is proved the gradation of the creation up to Śiva. (161-163a)

आत्मनां तत्पुरं प्राप्यं देशत्वादन्यदेशवत् ॥१६३॥
आत्मनामध्वभोक्तृत्वं ततोऽयत्नेन सिद्ध्यति।

As is the case with a person migrating from one country to another and surviving there, so is the case with the Self departing from one state of being to another and remaining there no matter suffering or enjoying. (163b-164a)

सा माया क्षोभमापन्ना विश्वं सूते समन्ततः ॥१६४॥
दण्डाहतेवामलकी फलानि किल यद्यपि ।
तथापि तु तथा चित्रपौर्वापर्यावभासनात् ॥१६५॥
मायाकार्येऽपि तत्त्वौधे कार्यकारणता मिथः ।

Having reached the state of agitation that *māyā* gives birth to the world all around in the same way as the tree of emblic myobalan (Indian gooseberry), *āmalakī*, yields fruits having been hit by a stick. In spite of all the contingency involved in the work of *māyā* in this respect, in view of appearance of peculiar sequence in the results, the law of causality has been observed in operation. (164b-166a)

सा यद्यप्यन्यशास्त्रेषु बहुधा दृश्यते स्फुटम् ॥१६६॥
तथापि मालिनीशास्त्रदृशा तां संप्रचक्ष्महे ।

Though that law has been viewed in its explicit operation in several other *Śāstras*, we are presenting here the viewpoint as recounted in the *Mālinī Tantra*. (166b-167a)

कलादिवसुधान्तं यन्मायान्तः संप्रचक्षते ॥१६७॥
प्रत्यात्मभिन्नमेवैतत् सुखदुःखादिभेदतः ।

The entire range of the operation of *māyā* extending from the *kalā* up to the earth varies from individual to individual as is obvious from the variation in the degrees of pleasure and pain, etc. (167b-168a)

एकस्यामेव जगति भोगसाधनसंहतौ ॥१६८॥
सुखादीनां समं व्यक्तेर्भोगभेदः कुतो भवेत् ।

In one and the same world with all its commonness of the means of enjoyment, why is it that the quantum of enjoyment as well as that of suffering differs from individual to individual? (168b-169a)

न चासौ कर्मभेदेन तस्यैवानुपपत्तितः ॥१६९॥
तस्मात् कलादिको वर्गो भिन्न एव कदाचन।
ऐक्यमेतीश्वरेच्छातो नुत्तगीतादिवादने ॥१७०॥

It is untenable to propose that this variation is due to variation in the quantum of action from person to person. The variation is probably due to variation in the individual's sharing in the basic elements from *kalā* to the earth. If there occurs any chance of quality of enjoyment, that happens owing to the wish of the Lord as it happens on occasions of performance of dance, song, music, etc. (169b-170)

एषां कलादितत्त्वानां सर्वेषामपि भाविनाम् ।
शुद्धत्वमस्ति तेषां ये शक्तिपातपवित्रिताः ॥१७१॥

In regard to these elements like *kalā*, etc. (it needs to be understood that), though available to all in common, they bring purity to only those who are blessed with the transmission of the force of consciousness, *śakti-pāta*. (171)

कला हि शुद्धा तत्तादृक् कर्मत्वं सप्रसूयते ।
मितमप्याशु येनास्मात् संसारादेष मुच्यते ॥१७२॥

Being purified, *kalā* generates such an inclination to action owing to even a little of which the individual gets liberated from the world forthwith. (172)

रागविद्याकालयतिप्रकृत्यक्षार्थसंचयः।
इत्थं शुद्ध इति प्राच्य गुरुर्मानस्तुतौ विभुः ।।१७३।।

Attachment, wisdom, time, destiny, senses and their objects, all these are pure in themselves. This has been stated by my revered teacher Vidyādhipati in his book titled *Pramāṇastotra*. (173)

एवमेषा कलादीनामुत्पत्तिः प्रविविच्यते।
मायातत्त्वात् कला जाता किंचित्कर्तृत्वलक्षणा ।।१७४।।

Thus is being discussed the origin of elements *kalā*, etc. *Kalā* is born of *māyā* and is characterised by a bit of action (which it accords to the individual). (174)

माया हि चिन्मयाद्भेदं शिवाद्विदधती पशोः।
सुषुप्ततामिवाधत्ते तत एव ह्यदृक्क्रियः ।।१७५।।

Māyā is the force responsible for creating the difference of the individual from Śiva by making him go to some sort of sound sleep due to which he becomes virtually unsighted and inactive. (175)

कला हि किंचित्कर्तृत्वं स्वालिङ्गनादणोः
तस्याश्चाप्यणुनान्योन्यं ह्यञ्जने सा प्रसूयते ।।१७६।।

Kalā accords a little of activity to the individual through her embrace with him. It is born of the embrace of the individual with the *kalā*. (176)

सद्योनिर्वाणदीक्षोत्थपुंविश्लेषे हि सा सती
श्लिष्यन्त्यपि च नो सूते तथापि स्वफलं क्वचित् ।।१७७।।

Meanwhile if the individual becomes initiated into the path of immediate liberation, the effect of the embrace becomes nullified and therefore in spite of her remaining embracing him, she does not give birth to anything. (177)

उच्छूनतेव प्रथमा सूक्ष्माङ्कुरकलेव च ।
बीजस्याम्ब्वग्निमृत्कम्बुतुषयोगात् प्रसूतिकृत् ।।१७८।।

It is a little swelling in the seed which takes the form of the sprout of *kalā* particularly with the contact of water, heat, clay and manure. (178)

कला मायाणुसंयोगजाप्येषा निर्विकारकम् ।
नाणुं कुर्यादुपादानं किंतु मायां विकारिणीम् ।।१७९।।

In spite of being a child of *māyā*, *kalā* is by no means the vitiator of the individual directly but through the *māyā* herself which is essentially of that nature. (179)

मलश्चावारको माया भावोपादानकारणम् ।
कर्म स्यात् सहकार्येव सुखदु:खोद्भवं प्रति ।।१८०।।

Malice simply covers while *māyā* serves as the material cause of creation. Action plays the role of the assistant in causing the states of pleasure and pain. (180)

अत: सच्छन्नचैतन्यसमुद्वलनकार्यकृत् ।
कलैवानन्तनाथस्य शक्त्या संप्रेरिता जडा ।।१८१।।

Though inanimate, being empowered by the power of animation of the Lord, *kalā* herself serves as the agent of atomisation of consciousness of the individual in its role of restriction. (181)

न चेशशक्तिरेवास्य चैतन्यं वलयिष्यति।
तदुपोद्वलितं तद्धि न किंचित्कतृतां व्रजेत् ।।१८२।।

Why is it that the power of the Lord Himself does not act directly as the agency of restricting the expanse of consciousness in the act of its atomisation? To this objection the answer is that having been atomised by the force of the Lord Himself, the individual was not likely to have been restricted in his power of action. (182)

सेयं कला न करणं मुख्यं विद्यादिकं यथा।

पुंसि कर्तरि सा कर्त्री प्रयोजकतया यतः ॥१८३॥

Kalā is not the main instrument of delimitation as are *vidyā*, etc. She acts simply as a factor of stimulation in the doer. (183)

अलक्ष्यान्तरयोरित्थं यदा पुंस्कलयोर्भवेत् ।
मायागर्भेशक्त्यादेरन्तरज्ञानमान्तरम् ॥१८४॥
तदा मायापुंविवेकः सर्वकर्मक्षयाद्भवेत्।
विज्ञानाकलता मायाधस्तान्नो यात्यधः पुमान् ॥१८५॥

On removal of the ignorance of the difference between the Puruṣa and the *kalā*, when the individual becomes aware of the secret of the presence of the force of the Lord in the *māyā* by virtue of elimination of all the impressions of action resulting in discrimination between the *māyā* and the Puruṣa, he attains the state of getting inside the range of wisdom, *vijñānākalatā* and no more has the liability of going down to *māyā*. (184-185)

धीपुंविवेके विज्ञाते प्रधानपुरुषान्तरे ।
अपि न क्षीणकर्मा स्यात् कलायां तद्धि संभवेत् ॥१८६॥

It is not necessary that one may get rid of the impressions of action by developing discrimination between the Puruṣa and the intellect (*Mahat*) but this is quite possible through understanding of the role of the *kalā*. (186)

अतः सांख्यदृशा सिद्धः प्रधानाधो न संसरेत्।
कलापुंसोर्विवेके तु मायाधो नैव गच्छति ॥१८७॥

Thus it is obvious by following the line of the Sāṅkhya as also that after the discrimination between the Puruṣa and the Prakṛti one becomes spared of the danger of going down to the latter but after the discrimination between the *kalā* and the Puruṣa, however, it is sure that he would not be bound to go down to *māyā*. (187)

मलाद्विविक्तमात्मानं पश्यंस्तु शिवतां व्रजेत्।
सर्वत्र चैश्वरः शक्तिपातोऽत्र सहकारणम् ॥१८८॥

मायागर्भाधिकारिणो द्वयोरन्त्ये तु निर्मलः।
सेयं कला कार्यभेदादन्यैव ह्यनुमीयते ।।१८९।।
अन्यथैकं भवेद्विश्वं कार्यायेत्यन्यनिह्नवः।

On elimination of the *māyā* along with its presiding agencies, the aspirant becomes completely rid of malice. This is due to her being different from *māyā* in this respect. Otherwise the whole of the world would have been uniformly alike throughout. There is no doubt about it. (189-190a)

इति मतङ्गशास्त्रादौ या प्रोक्ता सा कला स्वयम् ।।१९०।।
किंचिद्रूपतयाक्षिप्य कर्तृत्वमिति भङ्गितः ।

In the texts like *Mataṅga Śāstra*, etc., *kalā* has been introduced as (different from *māyā*) as an instrument of accordance of a little of creativity to the individual. (190b-191a)

किंचिद्रूपविशिष्टं यत् कर्तृत्वं तत्कथं भवेत् ।।१९१।।
अज्ञस्येति ततः सूते किंचिज्ज्ञत्वात्मिकां विदम् ।

How can that agent be creative which has been accorded only a partial form? It is in order to answer to this objection that the individual has been imbued with partial knowledgeability. (191b-192a)

बुद्धिं पश्यति सा विद्या बुद्धिदर्पणचारिणः ।।१९२।।
सुखादीन् प्रत्ययान् मोहप्रभृतीन् कार्यकारणे।
कर्मजालं च तत्रस्थं विविनक्ति निजात्मना ।।१९३।।

Wisdom has a look of discretion on the intellect in its movement over the mirror of ideation. Through that look by means of the Self it exercises discrimination between cause and effect in regard to experiences of pleasure and pain, delusion, etc. and indeed in regard to the entire range of action and its results. (192b-193)

बुद्धिस्तु गुणसंकीर्णा विवेकेन कथं सुखम्।
दुःखं मोहात्मकं वापि विषयं दर्शयेदपि ।।१९४।।

Due to the limitation of the *guṇas* on it, how can intellect be discrete in regard to the experiences of pleasure, pain and elusion? (194)

स्वच्छायां धियि संक्रामन्भावः संवेद्यतां कथम्।
तया विनैति साप्यन्यत्करणं पुंसि कर्तरि ॥१९५॥

How can an image reflected in the mirror of the intellect, howsoever clean, can be sensitive (as the intellect itself is inanimate) without the help of the wisdom which, too, depends on the Puruṣa for animation? (195)

ननु चोभयतः शुभ्रादर्शदशीयधीगतात् ।
पुंस्प्रकाशाद्भाति भावः मैवं तत्प्रतिबिम्बनम् ॥१९६॥
जडमेव हि मुख्योऽथ पुंस्प्रकाशोऽस्य भासनम्।
बहिः स्थस्यैव तस्यास्तु बुद्धेः किं कल्पना कृता ॥१९७॥

In response to this objection, it may be contended that since the mirror of intellect is absolutely clean, it is sure to reflect the light of consciousness exactly as it falls on it. This kind of reflection does not solve the problem since due to its inanimateness; the intellect would reflect the light of consciousness only as something like the external light (and by no means as the light of consciousness which is absolutely a matter of inner being). In view of this difficulty involved in it, what is the use of the conception of the intellect as such? (196-197)

अभेदभूमिरेषा च भेदश्चेह विचार्यते ।
तस्माद्बुद्धिगतो भावो विद्याकरणगोचरः ॥१९८॥

There is no place for any difference within the inner being and yet it becomes imputed with the idea of difference. This why whatever of the self is reflected in the intellect becomes visible outside via the consciousness and the senses (as the world). (198)

भावानां प्रतिबिम्बं च वेद्यं धीकल्पना ततः ।
किंचित्तु कुरुते तस्मान्नूनमस्त्यपरं तु तत् ॥१९९॥
रागतत्त्वमिति प्रोक्तं यत्तत्रैवोपरञ्जकम्।

The individual acts only a little as also knows only a little (leaving the rest undone and unknown). As such, there must be a certain factor other than *kalā* and *vidyā* which determines what to do and what to know as well as what to leave out undone and unknown. This factor is known as *rāga*, attachment since it draws the attention of the individual towards the object of action and knowledge. (199-200a)

न चावैराग्यमात्रं तत्तत्राप्यासक्तिवृत्तितः ।।२००।।
विरक्तावपि तृप्तस्य सूक्ष्मरागव्यवस्थितेः।

This element of attachment is not sheer negation of detachment, since even in detachment there is an element of attachment, as is to be traced a subtle sense of attachment even in the state of detachment. (200b-201a)

कालस्तुट्यादिभिश्चैतत् कर्तृत्वं कलयत्यतः ।।२०१।।
कार्यावच्छेदि वर्तृत्वं कालोऽवश्यं कलिष्यति।

The individual remains calculating his role as the doer in the framework of time. Therefore, it is obvious that doership is associated with action and that wherever there is the sense of time, it cannot be associated with the act of calculation. (201b-202a)

नियतिर्योजनां धत्ते विशिष्टे कार्यमण्डले ।।२०२।।

It is determination which serves as the factor of decision what to understand and what not from within any group of tasks (and hence becomes known as destiny). (202b)

विद्यारागोऽथ नियतिः कालश्चैतच्चतुष्टयम् ।
कलाकार्यं भोक्तृभावे तिष्ठद्भोक्तृत्वपूरितम् ।।२०३।।

Vidyā, *rāga*, *niyati* and *kāla* are the four products of *kalā* having their locus in the subject of enjoyment and suffering on account of themselves being filled with the sense of oneness with that locus. (203)

माया कला रागविद्ये कालो नियतिरेव च।
कञ्चुकानि षडुक्तानि संविदस्तत्स्थितौ पशुः ।।२०४।।

Māyā, *kalā*, *rāga*, *vidyā*, *kāla* and *niyati*, these factors are said to serve as the coverings of consciousness in reducing the status of the individual from Śiva-hood to that of the bound self (*paśu*). (204)

देहपुर्यष्टकाद्येषु वेद्येषु किल वेदनम्।
एतत्षट्कससंकोचं यदवेद्यमसावणुः ।।२०५।।

Aṇu, individual, is formed through contraction of consciousness to the extent ranging from abundant to the little culminating even in its total absence. The factors of its limitation are *māyā*, *kalā*, *rāga*, *vidyā*, *kāla* and *niyati* in the form of word, form, taste, smell and touch known as *puryaṣṭaka*. (205)

उक्तं शिवतनुशास्त्रे तदिदं भङ्ग्यन्तरेण पुनः ।
आवरणं सर्वात्मगमशुद्धिरन्याप्यनन्यरूपैव ।।२०६।।

It has been observed in the *Śivatanu Śāstra* in a different way that the coverings are common to all selves and its purity though essentially of a different nature, becomes one with them. (206)

शिवदहनकिरणजालैर्दाह्यत्वात् सा यतोऽन्यरूपैव।
अनिदंपूर्वतया यद्रञ्जयति निजात्मना ततोऽनन्या ।।२०७।।
सहजाशुद्धिमतोऽणोरीशगुहाभ्यां हि कञ्चुकस्त्रिविधः।

The coverings have the likelihood of being burnt by the rays of the fire of the knowledge of one's Śivahood and hence it needs to be understood as different from the consciousness. Since, however, it colours the consciousness by getting mixed with the latter to the extent of non-difference from the same, it is regarded as identical with it. Due to the agency of *māyā* and the Lord both being operative on it, the coverings take a threefold form. One as owing to the operation of the Lord, second owing to the operation of *māyā* and the third owing to its own force of covering. (207-208a)

तस्य द्वितीयचितिरिव स्वच्छस्य नियुज्यते कला श्लक्ष्णा ॥२०८॥
अनया विद्धस्य पशोरुपभोगसमर्थता भवति ।
विद्या चास्य कलातः शरणान्तर्दीपकप्रभेवाभूत् ॥२०९॥

Due to association of the covering with *kalā* in all its smoothness as well as with the *vidyā* like a light from behind a cover, the animated individual develops the will to enjoy. (208b-209)

सुखदुःखसंविदं या विविनक्ति पशोर्विभागेन ।
रागश्च कलातत्त्वाच्छुचिवस्त्रकषायवत् समुत्पन्नः ॥२१०॥

Consciousness involved in the experience of pleasure and pain differs from the pure form of it as lying implicit in the individual. Hence *rāga* arises as the colouring of a piece of cloth. (210)

त्यक्तं वाञ्छति न यतः संसृतिसुखसंविदानन्दम्।
एवमविद्यामलिनः समर्थितस्त्रिगुणकञ्चुकबलेन ॥२११॥
गहनोपभोगगर्भे पशुरवशमधोमुखः पतति।

Since the individual is not willing to forsake the joy of the worldly sense of pleasure and pain having been entrapped in the malice, the covering gets confirmed on him owing to the accession of the three *guṇas* on his psyche. This is how the individual reduced to the state of an animal (limited experient) due to having got entrapped by *māyā*, *kalā*, *avidyā*, etc. falls below his face turned downward in the deep pit of experience of pleasure and pain. (211-212a)

एतेन मलः कथितः कम्बुकवदणोः कलादिकं तुषवत् ॥२१२॥

This is why malice as born of the operation of *kalā*, etc. has been characterised as chaff on the corn of the individual's psyche. (212b)

एवं कलाख्यतत्त्वस्य किंचित्कर्तृत्वलक्षणे ।
विशेषभागे कर्तृत्वं चर्चितं भोक्तृपूर्वकम् ॥२१३॥

Thus gets explained the partial role of the element of *kalā* in involving the individual in the act of experiencing pain and pleasure as the subject. (213)

विशेषणतया योऽत्र किञ्चिद्भागस्तदोत्थितम् ।
वेद्यमात्रं स्फुटं भिन्नं प्रधानं सूयते कला ।।२१४।।

The partial role of *kalā* in the act of individualisation is obviously limited to only the object of experience as its adjective which gets externalised in the form of the *pradhāna*, Nature. (214)

सममेव हि भोग्यं च भोक्तारं च प्रसूयते।
कला भेदाभिसंधानादवियुक्तं परस्परम् ।।२१५।।

(As against this) is it not feasible to contend that the *kalā* gives birth to both enjoyer and the object of enjoyment together simply as two aspects of one and the same reality to get separated (subsequently) as per their mutual agreement? (215)

भोक्तृभोग्यात्मता न स्याद्वियोगाच्च परस्परम् ।
विलीनायां च तस्यां स्यान्माया अपि न किंचन ।।२१६।।

If the enjoyer and the object of enjoyment were to be considered as to have got separated (even subsequently) from each other, there would not be any possibility of their assuming the respective roles and *māyā*, too, would have nothing to do, (since the individual having freed from the responsibility of the agent of enjoyment and suffering both would have to be admitted as a liberated one). (216)

ननु श्रीमदरौरवादौ रागविद्यात्मकं द्वयम्।
सूते कला हि युगपत्ततोऽव्यक्तमिति स्थितिः ।।२१७।।

Now as per the texts like *Raurava* and the rest of the kind, *kalā* is said to have given birth to *rāga* and *vidyā* simultaneously and then to the *avyakta*, unmanifest. (217)

उक्तमत्र विभात्येष क्रमः सत्यं तथा ह्यलम् ।

रज्यमानो वेद सर्वं विदंश्चाप्यत्र रज्यते ॥२१८॥

It is true that this sort of sequence is obvious from accounts like the above, even then, however, it is only the consciousness as the subject to get coloured which is required to pre-exist the act of colouring. (218)

तथापि वस्तुसत्तेयमिहास्माभिर्निरूपिता।
तस्यां च न क्रमः कोऽपि स्याद्वा सोऽपि विपर्ययात् ॥२१९॥
तस्माद्विप्रतिपत्तिं नो कुर्याच्छास्त्रोदिते विधौ।

In spite of all these probabilities, what we have elucidated here is the real state of things in regard to the Reality which does not admit of any sequence in it and if at all, that may be understood as the reversed form of it. Therefore, one need not raise doubt in what the texts tell us. (219-220a)

एवं संवेद्यमात्रं यत् सुखदुःखविमोहतः ॥२२०॥
भोत्स्यते यत्ततः प्रोक्तं तत्साम्यात्मकमादितः ।

Thus, it is obvious from sheer experience that whatever is going to turn into pleasure, pain and stagnation (*moha*), ought to have been initially the state of balance amongst these kinds of variation. (220b-221a)

सुखं सत्त्वं प्रकाशत्वात् प्रकाशो दृणा उच्यते ॥२२१॥
दुःखं रजः क्रियात्मत्वात् क्रिया हि तदवत्क्रमः।
मोहस्तमो वरणकः प्रकाशाभावयोगतः ॥२२२॥

Experience of pleasure ought to relate to the *satoguṇa*, as it is of luminous nature which is said to generate joy while experience of pain should relate to the *rajoguṇa* which is of the nature of action and is a state of mixture of light and darkness. Stagnation is the nature of *tamoguṇa* which is obstructive as it lacks in luminosity. (221b-222)

त एते क्षोभमापन्ना गुणाः कार्यं प्रतन्वते।
अक्षुब्धस्य विजातीयं न स्यात् कार्यमदः पुरा ॥२२३॥
उक्तमेवेति शास्त्रेऽस्मिन् गुणास्तत्त्वान्तरं विदुः।

These *guṇas* display their effect having become agitated, since without getting agitated, anything being of different nature, ought not to start activity initially. This is why in the discipline of the thought concerned (i..e, Sāṅkhya) the *guṇas* are treated as representing the state of Prakṛti other than the original. (223-224a)

भुवनं पृथगेवात्र दर्शितं गुणभेदतः ।।२२४।।

(In our system of thought) states of creation (*bhuvana*) have been shown as different from the *guṇas*. (224b)

ईश्वरेच्छावशक्षुब्धलोलिकं पुरुषं प्रति।
भोक्तृत्वाय स्वतन्त्रेशः प्रकृतिं क्षोभयेद् भृशम् ।।२२५।।

The possibility is that the Lord, due to being of absolutely independent nature, would have agitated the Prakṛti quite abundantly for the sake of the individual of instable nature. (225)

तेन यच्चोद्यते सांख्यं मुक्ताणुं प्रति किं न सा ।
सूते पुंसो विकारित्वादित्ति तन्नात्र बाधकम् ।।२२६।।

Herein lies the answer to the objection why is it that the Prakṛti does not become operative on liberated individuals in the form of creation of imbalance in them. (226)

गुणेभ्यो बुद्धितत्त्वं तत् सर्वतो निर्मलं ततः।
पुंस्प्रकाशः स वेद्योऽत्र प्रतिबिम्बत्वमार्छति ।।२२७।।

In comparison to *guṇas*, intellect is malice-less from all around. Therefore, the light of the *puruṣa* becomes reflected in it almost in its original purity. (227)

विषयप्रतिविम्बं च तस्यामक्षकृतं बहिः ।
अतद्द्वारं समुत्प्रेक्षाप्रतिभादिषु तादृशी ।।२२८।।
वृत्तिर्बोधो भवेद्बुद्धेः सा चाप्यालम्बनं ध्रुवम्।
आत्मसंवित्प्रकाशस्य बोधोऽसौ तज्जडोऽप्यलम् ।।२२९।।

The reflection of the light of consciousness falling on the intellect, gets manifested in a twofold manner that is, through the senses in the form of the outside world and through a channel other than the senses, namely, contemplative ideation and reflective vision, etc. Such a mode of consciousness getting reflected in the intellect, serves decidedly as its mainstay of awareness. This awareness of the light of consciousness, proves clear enough to generate the sense of the real, inanimate nature of the intellect notwithstanding. (228-229)

बुद्धेरहंकृत् तादृक्षे प्रतिबिम्बितपुंस्कृतेः।
प्रकाशे वेद्यकलुषे यदहंमननात्मता ।।२३०।।

In spite of receiving the reflection of the Puruṣa in the form of illumination of consciousness, the intellect becomes blurred owing to its contact with worldly objects. Hence the ego-sense arises in it in the form of 'I' in regard to action as well as understanding. (230)

तया पञ्चविधश्चैष वायुः संरम्भरूपया ।
प्रेरितो जीवनाय स्यादन्यथा मरणं पुनः ।।२३१।।

The five kinds of *prāṇa* operating in the body accrue out of agitation in the ego-sense and keep the life sustained otherwise the individual ceases to live. (231)

अत एव विशुद्धात्मस्वातन्त्र्याहंस्वभावतः ।
अकृत्रिमादिदं त्वन्यदित्युक्तं कृतिशब्दतः ।।२३२।।

Ego-sense is the I-centric state of the autonomy of the pure Ātman which is different from egotism on account its being a sheer reflection in contrast to the latter being something created as is obvious from the use of the root *kṛ*, to create in the formation of the word *ahaṅkāra*. (232)

इत्ययं करणस्कन्धोऽहंकारस्य निरूपितः ।
त्रिधास्य प्रकृतिस्कन्धः सात्त्वराजसतामसः ।।२३३।।

Until now we have reflected on the role of egotism as an instrument. Now, as regards its nature, it is of three kinds, namely, as dominated by the three *guṇas*, *sattva*, *rajas* and *tamas* separately. (233)

सत्त्वप्रधानाहंकाराद्भोक्त्रंशास्पर्शिनः स्फुटम् ।
मनोबुद्ध्यक्षषट्कं तु जातं भेदस्तु कथ्यते ।।२३४।।

From the *satoguṇa*-dominated aspect of egotism is born the agent of enjoyment and suffering along with *manas* and the five senses which are as follows. (234)

मनो यत्सर्वविषयं तेनात्र प्रविवक्षितम् ।
सर्वतन्मात्रकर्तृत्वं विशेषणमहंकृतेः ।।२३५।।

Role of *manas* is common to all the sensory objects. This has been admitted by all the schools of thought while the creatorship of all the *tanmātras* is accorded to the ego-sense. (235)

बुद्ध्यहंकृन्मनः प्राहुर्बोधसंरंभणैषणे।
करणं बाह्यदेवैर्यन्नैवाप्यन्तर्मुखैः कृतम् ।।२३६।।

Awareness, assertion and wishing are the functions of the intellect, egotism and *manas* respectively. The necessity of admitting these three as aspects of the *antaḥ-karaṇa*, internal tools of the psyche. apart from the senses arises out of the difficulty that the senses cannot play the dual role of sensing objects from outside and getting interiorised simultaneously to accomplish the tasks of awareness, assertion and wishing inside. (236)

प्राणश्च नान्तःकरणं जडत्वात् प्रेरणात्मनः।
प्रयत्नेच्छाविबोधांशहेतुत्वादिति निश्चितम् ।।२३७।।

Prāṇa cannot be treated as an internal organ of the psyche since it is inanimate and needs someone else to stimulate it to put in effort, will and be aware of. This is obvious. (237)

अवसायोऽभिमानश्च कल्पना चेति न क्रिया।
एकरूपा ततस्त्रित्वं युक्तमन्तःकृतौ स्फुटम् ।।२३८।।

(To counter the suggestion why not to accept a uni-aspectual concept of the internal organ the author contends that) since determination, I-sense and

imagination are not uniformly a single kind of function, therefore obviously there is the necessity of admitting all these three aspects of it. (238)

न च बुद्धिरसंवेद्या करणत्वान्मनो यथा।
प्रधानवदसंवेद्य-बुद्धिवादस्तदुज्झितः ।।२३९।।

The intellectualism of the Sāṅkhyas in regard to the insensibility of the intellect stands cancelled herewith since on account of being an aspect of the internal organ like the *manas*, it, too, cannot afford to be insensible as is the case with the *Pradhāna*, Nature. (239)

शब्दतन्मात्रहेतुत्वविशिष्टा या त्वहंकृतिः।
सा श्रोत्रे करणं यावद्घ्राणे गन्धत्वभेदिता ।।२४०।।

The ego-sense plays its role in the reception of the sensation of sound by virtue of being receptive of the *tanmātrā* of sound while that of the reception of the sense of smell by virtue of being receptive to the *tanmātrā* of touch. (240)

भौतिकत्वमतोऽप्यस्तु नियमाद्विषयेष्वलम् ।
अहंश्रृणोमि पश्यामि जिघ्रामीत्यादिसंविदि ।।२४१।।
अहंतानुगमादाहंकारिकत्वं स्फुटं स्थितम् ।

(The opposition contends that) the senses should be regarded as physical also on account of the limitation of their receptivity to a particular kind of sensation each. (As against this suggestion the author observes that) as each act of perception bears the sense of I-ness such as 'I hear', 'I see', 'I smell', etc. the association of the senses with the *ahaṅkāra* becomes established. (241-242a)

करणत्वमतो युक्तं कर्त्रंशस्पृक्त्वयोगतः ।।२४२।।
कर्तुर्विभिन्नं करणं प्रेर्यत्वात् करणं कुतः ।
करणान्तरवाञ्छायां भवेत्तत्रानवस्थितिः ।।२४३।।

An instrument's instrumentality lies in its proneness to the receptivity of the stimulator of the doer as a part of his personality. If the instrument were to be regarded as absolutely other than what is connected with him, how can it play

the role of the instrument as the role concerned depends on the stimulation of the doer? On admittance of stimulator other than the doer, there would arise the flaw. (242b-243)

तस्मात् स्वातन्त्र्ययोगेन कर्ता स्वं भेदयन् वपुः।
कर्मांशस्पर्शिनं स्वांशं करणीकुरूते स्वयम् ।।२४४।।

Therefore, the doer through the application of his autonomy creates bifurcation in his body and makes use of the active part of himself as the instrument of action. (244)

करणीकृततत्स्वांश-तन्मयीभावनावशात् ।
करणीकुरुतेऽत्यन्तव्यतिरिक्तं कुठारवत् ।।२४५।।

He makes use of a part of himself (such as the senses and the *antaḥ-karaṇa*) as an instrument of action and knowledge considering them as other than himself as an axe. (245)

तेनाशुद्धैव विद्यास्य सामान्यं करणं पुरा।
ज्ञप्तौ कृतौ तु सामान्यं कला करणमुच्यते ।।२४६।।

Therefore, like the impure wisdom serving previously as the instrument of knowledge, the same role is played by *kalā* in regard to action. (246)

ननु श्रीमतङ्गादौ कलायाः कर्तृतोदिता ।
तस्यां सत्यां हि विद्यायाः करणत्वार्हताजुषः ।।२४७।।

Now, in texts like *Mataṅga Śāstra*, *kalā* has been said to be the doer. In view of this state of things in regard to *kalā*, it is but justified to accept the instrumentality of *vidyā*, wisdom. (247)

उच्यते कर्तृतैवोक्ता करणत्वे प्रयोजिका ।
तया विना तु नान्येषां करणानां स्थितिर्यतः ।।२४८।।

I suggest the following as an answer to this objection. It is doership which

requires the instrument to accomplish the task concerned. In the absence of the doership, there is no necessity of any instrument whatsoever. (248)

अतोऽसामान्यकरणवर्गात् तत्र पृथक् कृता ।
विद्यां विना हि नान्येषां करणानां निजा स्थितिः ॥२४९॥
कलां विना न तस्याश्च कर्तृत्वे ज्ञातृता यतः ।
कलाविद्ये ततः पुंसो मुख्यं तत्करणं बिदुः ॥२५०॥

This is why *vidyā* has been kept apart from the uncommon instrument. In the absence of *vidyā*, instruments other than it have no relevance for being. In the absence of *kalā*, there is no scope for the being of *vidyā*. As the roles of doer and knower are interrelated both *kalā* and *vidyā* are said to be the main instruments at the disposal of Puruṣa. (249-250)

अत एव विहीनेऽपि बुद्धिकर्मेन्द्रियैः क्वचित्।
अन्धे पङ्गौ रूपगतिप्रकाशो न न भासते ॥ २५१॥

(It is owing to this kind of relationship between *vidyā* and *kalā*) that sometimes lacking even in organs of sense and action, as in the blind and the lame, scarcely does it happen that they do not see form or become motionless. (251)

किंतु सामान्यकरणबलाद्वेद्येऽपि तादृशि।
रूपसामान्य एवान्धः प्रतिपत्तिं प्रपद्यते ॥२५२॥

However, in regard to understanding, the person deficient in the special organ for it, makes use of the capacity of the common one, as is exemplified by the blind seeing only the common form. (252)

तत एव त्वहंकारात् तन्मात्रस्पर्शिनोऽधिकम् ।
कर्मेन्द्रियाणि वाक्पाणिपायूपस्थाङ्घ्रि जज्ञिरे ॥२५३॥

Thus, it is owing to its relatively closer contact with the *tanmātrās* that have been born from the ego-sense the organs of action, namely, vocal organ, hands, feet, organs of evacuation and procreation. (253)

वच्म्याददे त्यजाम्याशु विसृजामि व्रजामि च।
इति याहंक्रिया कार्यक्षमा कर्मेन्द्रियं तु तत् ।।२५४।।

'I speak', 'I receive', 'I relinquish', 'I release', 'I go', in these statements ego-sense which is invariably involved is expressive of one's capacity for action and that is the organ of action. (254)

तेन च्छिन्नकरस्यास्ति हस्तः कर्मेन्द्रियात्मकः ।
तस्य प्रधानाधिष्ठानं परं पञ्चाङ्गुलिः करः ।।२५५।।

It is owing to the source of action lying in the ego-sense that even the handless person gets served the task of hands though the main organ of action for this is the hand with all the five fingers remaining intact. (255)

मुखेनापि यदादानं तत्र यत् करणं स्थितम्।
स पाणिरेव करणं विना किं संभवेत् क्रिया ।।२५६।।

When the task of receiving gets accomplished through the mouth, mouth itself needs to be considered as hand in this case, as any action is impossible without the use of the instrument. (256)

तथाभावे तु बुद्ध्यक्षैरपि किं स्यात्प्रयोजनम् ।
दर्शनं करणापेक्षं क्रियात्वादिति चोच्यते ।।२५७।।
परैर्गमौ तु करणं नेष्यते चेति विस्मयः ।

Lacking in the capacity to serve as the instrument, sense organs also would become devoid of purpose. The act of seeing is dependent on the organ of sight, for example, as it is an action. Indeed, it is surprising that the followers of the school of logic (Naiyāyikas) do not accept the instrumentality of feet in the task of movement. (257-258a)

गमनोत्क्षेपणादीनि मुख्यं कर्मोपलम्भनम् ।।२५८।।
पुनर्गुणः क्रिया त्वेषा वैयाकरणदर्शने ।

Moving, flinging, talking to oneself, contracting and expanding all these five functions involve action as is evident from the use of respective verbal roots

in this account grammatically but in the Nyāya Philosophy (Logic) they are regarded as qualities, *guṇas*. (258b-259a)

क्रिया करणपूर्वेति व्याप्त्या करणपूर्वकम् ।।२५९।।
ज्ञानं नादानमित्येतत् स्फुटमान्ध्यविजृम्भितम् ।

Action presupposes the tool as is obvious universally. To contend that knowing does not involve any action is obviously a display of blindness (to the actual state of things as is done by the Naiyāyikas, followers of the school of philosophy of logic). (259b-260a)

तस्मात् कर्मेन्द्रियाण्याहुस्त्वग्वद्व्याप्तॄणि मुख्यतः ।।२६०।।
तत्स्थाने वृत्तिमन्तीति मतङ्गे गुरवो मम।

Therefore, my teachers in the *Mataṅga Śāstra* (namely, Aniruddha and others) have rightly held that the organs of action pervade the entire body as is the case with the organ of touch and become located to particular points on it relating to which specialised functions get used to be discharged. (260b-261a)

नन्वन्यान्यपि कर्माणि सन्ति भूयांसि सत्कृते ।।२६१।।
करणान्यपि वाच्यानि तथा चाक्षेष्वनिष्ठितिः ।

Now, since there are so many other actions besides those five accomplished by the five organs of action, and hence, therefore, the respective points on the body involved in those actions also need to be given the status of such organs. Against this contention, the difficulty is that on admittance of it the number organs would get inflated uncontrollably. (261b-262a)

नन्वेतत् खेटपालाद्यैर्निराकारि न कर्मणाम् ।।२६२।।
यस्साधनं तदक्षं स्यात् किंतु कस्यापि कर्मणः ।

Now authorities like Kheṭapāla and Sadyojyoti also have expressed their views that the organ should be considered that which is the special means of a particular action and not anyone else associated with the action distantly. (262b-263a)

एतन्नास्मत्कृतप्रश्नतृष्णासंतापशान्तये ।।२६३।।

नह्यस्वच्छमितप्रायैर्जलैस्तृप्यन्ति बर्हिणः।

This, however, is not sufficient to pacify the pain of thirst of the query raised by us, since peacocks do not get satisfied with a small quantity of water and that also polluted. (263b-264a)

उच्यते श्रीमतादिष्टं शंभुनात्र ममोत्तरम् ॥२६४॥
स्वच्छसंवेदनोदार विकलाप्रबलीकृतम् ।

In this regard our answer is the same which has been spelt out by respected Śambhunātha as it is clear, sublimated by direct experience and enforced by pure wisdom. (264b-265a)

इह कर्मातुसंधानभेदादेकं विभिद्यते ॥२६५॥
तत्रानुसंधिः पञ्चात्मा पञ्च कर्मेन्द्रियाण्यतः ।
त्यागायादानसंपत्त्यै द्वयाय द्वितयं विना ॥२६६॥
स्वरूपविश्रान्तिकृते चतुर्धा कर्म यद्बहिः।
पायुपाण्यङ्घ्रिजननं करणं तच्चतुर्विधम् ॥२६७॥
अन्तः प्राणाश्रयं यत्तु कर्मात्र करणं हि वाक्।

In view of the two common features of all actions, namely, taking and giving, meant for resting within oneself, external actions are of four kinds for the completion of which we are provided with four organs of action, namely, organ of evacuation, hands, feet and organ of procreation. For the sake of accomplishment of the internal action depending on *prāṇa*, we have the organ of speech, *vāk*. (266b-268a)

उक्ताः समासतंश्चैषां चित्राः कार्येषु वृत्तयः ॥२६८॥
तदेतद्व्यतिरिक्तं हि न कर्म क्वापि दृश्यते ।
तत्कस्यार्थे प्रकल्प्येयमिन्द्रियाणामनिष्ठितिः ॥२६९॥

Thus, have been made out in brief the characteristic features of all kinds of action with all their peculiarities. Any feature of action other than these has nowhere else been observed. For what purpose which organ is meant, this is the determinant in this regard. (268b-269)

एतत्कर्तव्यचक्रं तदसांकर्येण कुर्वते ।
आक्षाणि सहवृत्त्या तु बुद्ध्यन्ते संकरं जडाः ॥२७०॥

This is the circle of action of exclusive nature. Organs are cooperative amongst themselves and those are foolish who mistake the same cooperation as dilution, *sāṅkarya*. (270)

उक्त इन्द्रियवर्गोऽयमहंकरात् तु राजसात्।
तमः प्रधानाहंकरात् भोक्त्रंशच्छादनात्मनः ॥२७१॥
भूतादिनाम्नस्तन्मात्रपञ्चकं भूतकारण्।

This group of organs is said to have been born of the *rajas* aspect of the ego-sense. As distinct from this, the group of five *tanmātrās*, essences of the gross elements, is born of another aspect of the ego-sense, namely that which is dominated by the *tamoguṇa* which is of the nature of covering the self as the enjoyer. This aspect of the ego-sense is known as the source of the elements and hence is said to be the cause of them. (271-272a)

मनोबुद्ध्यक्षकर्माक्षवर्गस्तन्मात्रवर्गकः ॥२७२॥
इत्यत्र राजसाहंकृद्योगः संश्लेषको द्वये ।

Manas, *buddhi*, organs of sense and action (all these are born of the *sāttvika* aspect of the ego-sense) with the involvement of the *rājasa* aspect of it as the factor of interconnection (between the organs and the elements). (272b-273a)

अन्ये त्वाहुर्मनो जातं राजसाहंकृतेर्यतः ॥२७३॥
समस्तेन्द्रियसंचारचतुरं लघु वेगवत्।
अन्ये तु सात्त्विकात् स्वान्तं बुद्धिकर्मेन्द्रियाणि तु ॥२७४॥
राजसाद्ग्राहकग्राह्यभागस्पर्शीनि मन्वते ।

Some other authorities hold that *manas* is born of the *rājasa* aspect of the ego-sense which is obvious from its efficiency in making the entire group of organs conduct its business as also from its quick mobility. As distinct from them, some contend that both the kinds of organ, namely, those of action as well as sense,

along with the inner being are born of the *sāttvika* aspect of the ego-sense and derive their interconnectedness from the *rājasa* aspect of it. (273b-275a)

खेटपालास्तु मन्यन्ते कर्मेन्द्रियगणः स्फुटम् ॥२७५॥
राजसाहंकृतेर्जातो रजसः कर्मता यतः ।

Followers of Kheṭapāla, on the other hand, hold the view that the group of senses of action is obviously born of the *rājasa* aspect of the ego-sense as it is the *rajoguṇa* which is of active nature. (275b-276a)

श्रीपूर्वशास्त्रे तु मनो राजसात् सात्त्विकात्पुनः ॥२७६॥
इन्द्रियाणि समस्तानि युक्तं चैतद्विभाति नः ।

As against it, the previous text, namely, *Mālinīvijayottara Tantra* holds that while *manas* is born of the *rājasa* aspect of the ego-sense, all the organs of sense and action are born of the *sāttvika* aspect of it. This view appears justified. (276b-277a)

तथाहि बाह्यवृत्तीनामक्षाणां वृत्तिभासने ॥२७७॥
आलोचने शक्तिरन्तर्योजने मनसः पुनः ।

For instance, while the senses, on account of being extrovert, end up in their function with perception and expression, the power of the *manas* is applied to managing the same internally. (277b-278a)

उक्तं च गुरूणा कुर्यान्मनोऽनुव्यवसायि सत् ॥२७८॥
तद्द्वयालम्बना मातृव्यापारात्मक्रिया इति ।

It has been stated by my teacher that action is a result of the efforts put in by the senses and the inner being of the subject in coordination with each other. (278b-279a)

तान्मात्रस्तु गणो ध्वान्तप्रधानाया अहंकृतेः ॥२७९॥
अत्राविवादः सर्वस्य ग्राह्योपक्रम एव हि।
पृथिव्यां सौरभान्यादिविचित्रे गन्धमण्डले ॥ २८०॥

यत्सामान्यं हि गन्धत्वं गन्धतन्मात्रनाम तत्।

As regards the *tanmātrās*, their root lies in the *tamas*-dominated aspect of the ego-sense. There is no difference of opinion amongst the schools of thought that they serve as the object of perception. Whichever kind of smell, good or bad, might be coming to our noses, in any case arises from the earth. The universal of smell is the *gandha-tanmātrā*. (279b-281a)

व्यापकं तत एवोक्तं सहेतुत्वात्तु न ध्रुवम् ।।२८१।।
स्वकारणे तिरोभूतिर्ध्वंसो यत्तेन नाध्रुवम् ।
एवं रसादिशब्दान्ततन्मात्रेष्वपि योजना ।।२८२।।

It is pervasive but not eternal as it is an effect and is liable to get merged into its cause. This needs to be taken as applicable to other *tanmātrās*, namely, taste, form, touch and sound. (281b-282)

विशेषाणां यतोऽवश्यं दशा प्रागविशेषिणी ।
क्षुभितं शब्दतन्मात्रं चित्राकारा श्रुतीर्दधत् ।।२८३।।
नभः शब्दोऽवकाशात्मा वाच्याध्याससहो यतः ।
तदेतत्स्पर्शतन्मात्रयोगात् प्रक्षोभमागतम् ।।२८४।।
वायुतामेति तेनात्र शब्दस्पर्शोभयात्मता ।

(The reason behind the admittance of *tanmātrās* is that) as they are mere specific attributes, they must presuppose their substantial bases. For instance, sound in all its varieties arises out of the sound-*tanmātrā* which in itself has its base in space as the carrier of the sound. With the addition of the touch-*tanmātrā* to that of the sound, the latter assumes the form of air. This is why air is the bearer of sound and touch both. (283-285a)

अन्ये त्वाहुर्ध्वनिः खैकगुणस्तदति युज्यते ।।२८५।।
यतो वायुर्निजं रूपं लभते न विनाम्बरात् ।
उत्तरोत्तरभूतेषु पूर्वपूर्वस्थितिर्यतः ।।२८६।।
तत एव मरुद्व्योम्नोरवियोगो मिथः स्मृतः ।
शब्दस्पर्शौ तु रूपेण समं प्रक्षोभमागतौ ।।२८७।।

Some authorities contend that sound alone is the attribute of space, as the existence of air depends on space. (In answer to this contention the position is that) on account of the being of the later elements in their prior ones, there is inseparable relationship between air and space. When sound and touch get mixed with form, the agitation generated by the mixture results in the emergence of fire. In the same way, when taste is added to these three, the result is emergence of water and with the addition of smell to those four attributes is born the earth. This is the way the elements have emerged. (285b-287)

तेजस्तत्त्वं त्रिभिर्धर्मैः प्राहुः पूर्ववदेव तत्।
तैस्त्रिभिः सरसैरापः सगन्धैर्भूरिति क्रमः ॥२८८॥

Since the earth has emerged out of the agitation generated by the mixture of the five attributes sound, etc., it has been always considered as possessed of all these attributes. (288)

तत्र प्रत्यक्षतः सिद्धो धरादिगुणसंचयः।
नहि गन्धादिधर्मौघव्यतिरिक्ता विभाति भूः ॥२८९॥

This status of the earth becomes perceptively proved by the fact that nowhere is the earth bereft of these attributes. (289)

यथा गुणगुणिद्वैतवादिनामेकमप्यदः ।
चित्रं रूपं पटे भाति क्रमाद्धर्मास्तथा भुवि ॥२९०॥

As is the case with the upholders of the dualistic view of relationship between the substance and the attributes that a piece of cloth having different kinds of figure drawn on it remains one and the same, even so is the case with the earth imbued with all these five attributes. (290)

यथा च विस्तृते वस्त्रे युगपद्भाति चित्रता ।
तथैव योगिनां धर्मसामस्त्येनावभाति भूः ॥२९१॥

As drawings appear as one on a large piece of cloth even so appears the earth to the view of yogins in the integrality of all its attributes. (291)

गन्धादिशब्दपर्यन्तचित्ररूपा धरा ततः ।
उपायभेदाद्भात्येषा क्रमाक्रमविभागतः ।।२९२।।

As the earth is imbued with all the five attributes from smell to sound in a variegated form, it appears differently to the observer as one as well as many depending on the psychic status of him. (292)

तत एव क्रमव्यक्तिकृतो धीभेद उच्यते ।
षष्ठीप्रयोगो धीभेदाद्भेद्यभेदकता तथा ।।२९३।।

This is why variation in the outlook towards things is said to have come from differences in the psychic statuses of the observers. Use of the sixth grammatical termination between the substantive and the attributive terms (that is, relative), is due to the intellectual or psychic difference from individual to individual concerned. (293)

तेन धर्मातिरिक्तोऽत्र धर्मो नाम च कश्चन।
तत्रानेकप्रकाराः स्युर्गन्धरूपरसाः क्षितौ ।।२९४।।
संस्पर्शः पाकजोऽनुष्णाशीतः शब्दो विचित्रकः।
शौक्ल्यं माधुर्यशीतत्वे चित्राः शब्दाश्च वारिणि ।।२९४।।
शुक्लभास्वरतोष्णत्वं चित्राः शब्दाश्च पावके।
अपाकजश्चाशीतोष्णो ध्वनिश्चित्रश्च मारुते ।।२९६।।
वर्णात्मको ध्वनिः शब्दप्रतिबिम्बान्यथाम्बरे।

Therefore, it has to be admitted that substance is nothing apart from the attribute. As such, there need to be admitted several kinds of smell, form and taste on the earth as well as touch and sound. For instance, touch is of three kinds, namely, hot, cold and bereft of the two. Sound is also of different kinds and so are touch, form and taste. Examples are cold, white and sweet. Peculiar kinds of sound are produced in water. Neither hot nor cold is the touch of the earth. Peculiar also is the sound produced by air. In space also sound produced is of the kind of letters and words as well as of the nature of echo. (294-297a)

यत्तु न स्पर्शवद्धर्मः शब्द इत्यादि भण्डयते ।।२९७।।

काणादैस्तत्स्वप्रतिविरुद्धं केन गृह्यताम्।
पटहे ध्वनिरित्येव भात्यबाधितमेव यत् ॥२९८॥

Contention of the followers of Kaṇāda (Founder of Vaiśeṣka philosophy, *aṇuvāda*, atomistic theory) that there is no attribute of touch in word is not acceptable since this is contrary to experience. There is nothing to contradict the statement: 'There is sound in the drum' (as being struck it produces sound). (297b-298)

न च हेतुत्वमात्रेण तदादानत्ववेदनात्।
श्रोत्रं चास्मन्मतेऽहंकृत्कारणं तत्र तत्र तत् ॥२९९॥
वृत्तिभागीति तद्देशं शब्दं गृह्णात्यलं तथा।

Mere presence of the source of sound is not sufficient for the reception of it (as the same requires the organ of reception, that is, the ear). In our view, the cause of that organ is the ego-sense, particularly in its aspect dominated by the *rajoguṇa*. This is obvious from its receptivity of sound and inclination to move to the point wherefrom the sound is being produced. (299-300a)

यस्त्वाह श्रोत्रमाकाशं कर्णसंयोगभेदितम् ॥३००॥
शब्दजः शब्द आगत्य शब्दबुद्धिं प्रसूयते।
तस्य मन्देऽपि मुरजध्वनावाकर्णके सति ॥३०१॥
अमुत्र श्रुतिरेषेति दूरे संवेदनं कथम्।

Those (followers of Kaṇāda) who hold that it is the last echo of the entire chain of sounds which reaching the ear-drum of the listener like the chain of vibration in water, generates the sense of hearing the sound, need to explain how is made possible the listening to sound of a drum being played upon from a distant place (as this process of listening involves gradual attenuation of the pitch of it in course of transmission from one step of sound to the other). (300b-302a)

नहि शब्दजशब्दस्य दूरादूरवोदितेः ॥३०२॥
श्रोत्राकाशगतस्यास्ति दूरादूरस्वभावता।

(Another difficulty in this contention is) the retention of the senses of distantness

as well as closeness of the source of sound in course of its transmission from sound to sound from a distant or close point in space since the sound produced by the sound is not expected to retain its sense of distance or closeness in the process of its reaching to the ear-drum of the listeners. (302b-303a)

न चासौ प्रथमः शब्दस्तावद्व्यापीति युज्यते ॥३०३॥
तत्रस्थैः सह तीव्रात्मा श्रूयमाणस्त्वनेन तु।
कथं श्रूयेत मन्दः सन्नहि धर्मान्तराश्रयः ॥३०४॥

It is not tenable to suppose that this is made possible owing to the pervasiveness of the initial sound. How is it made possible for the listener at a considerable distance to listen to the sound in the same form from close quarters and that, too, in spite of vast difference in the sharpness of the organ of audition between the two listeners in favour of the closer one particularly when the sound concerned has not undergone any qualitative or quantitative transformation in the process of transmission. (303b-304)

एतच्चान्यैरपाकारि बहुधेति वृथा पुनः।
नायस्तं पतिताघातदाने को हि न पण्डितः ॥३०५॥

This view of the Naiyāyikas has been refuted on various grounds by others (such as the author of *Jyotsnā*). As such, it would be improper to cause injury further to one who lies injured already. No scholar would like to do so uselessly. (305)

अमीषां तु धरादीनां यावांस्तत्त्वगणः पुरा।
गुणाधिकतया तिष्ठन् व्याप्ता तावान् प्रकाशते ॥३०६॥

Whichsoever element lies above whichsoever beginning from the earth is permeated by larger quantity of the attribute than what gets manifested in its lower one. (306)

व्याप्यव्यापकता यैषा तत्त्वानां दर्शिता किल।
सा गुणाधिक्यतः सिद्धा न हेतुत्वान्न लाघवात् ॥३०७॥

The relationship of pervasion and being pervaded by amongst the basic constituents of the Reality that has been explained here in this context is based

on the quantum of the attribute as prevailing in a relatively higher degree in the upper than in the lower. As such, the basis of it is neither causal relationship nor any contingent factor. (307)

अहेतुनापि रागो हि व्याप्तो विद्यादिना स्फुटम्।
तद्विना न भवेद्यत्तद्व्याप्तमित्युच्यते यतः ॥३०८॥
न लाघवं च नामास्ति किंचिदत्र स्वदर्शने।
गुणाधिक्यादतो ज्ञेया व्याप्यव्यापकता स्फुटा ॥३०९॥

This is evident from the case of *rāga*, attachment, being pervaded by *vidyā* and *kalā* without any causal relationship between the first with these two elements. In the absence of which what has no possibility of coming into being, that is said to pervade the latter. In our philosophy there is no place for contingency. Therefore, here one needs to understand the relationship of pervasion and being pervaded by in terms of the degree of quantity of the attribute in ascending order. (308-309)

यो हि यस्माद्गुणोत्कृष्ट स तस्मादूर्ध्व उच्यते।
ऊर्ध्वता व्याप्तृता श्रीमन्मालिनीविजये स्फुटा ॥३१०॥

Whatever is higher in the degree of attribute is said to lie above the lesser in that respect. Relative height and pervasion have been explained clearly in the *Mālinīvijayottara Tantra*. (310)

अतः शिवत्वात्प्रभृति प्रकाशता-
स्वरूपमादाय निजात्मनि ध्रुवम।
समस्ततत्त्वावलिधर्मसंचयै-
र्विभाति भूर्व्याप्तृतया स्थितैरलम् ॥३११॥

This is how having drawn its light of consciousness from the state of Śiva and having assimilated the same to itself, the entire row of constituent elements of the world has got permeated by that light in regard to its own respective attribute with the climax being reached in the emergence of the earth with the consolidation of the attributes in it. (311)

एवं जलादेरपि शक्तितत्त्वपर्यन्तधाम्नो वपुरस्ति तादृक्।
किं तूत्तरं शक्तितयैव तत्त्वं पूर्वं तु तद्धर्मतयेति भेदः ।।३१२।।

Thus is formed the body of the respective element from water up to Śakti in keeping with the principle of the relationship between the agent and object of pervasion in regard to the quantum of the attribute concerned with this difference, however, that while Śakti goes on becoming stronger subsequently, Śiva does the same in course of ascension. (312)

अनुत्तरप्रक्रियायां वैतम्येन प्रदर्शितम्।
एतत् तस्मात् ततः पश्येद्विस्तरार्थी विवेचकः ।।३१३।।

This has been explained in detail in the *Parātriśikā*. He who is interested in all such details needs to look for it there. (313)

इति तत्त्वस्वरूपस्य कृतं सम्यक् प्रकाशनम् ।।३१४।।

Thus has been accomplished amply well exposition of the constituent elements of the Reality. (314)

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It has been stated in the Spanda Śāstra that when the aspirant takes the position of sheer curiosity to understand the mystery of everything by way of complete oneness with his object, the result becomes obvious by itself requiring none to tell him anything about it.

Śrī Tantrāloka, Chapter 8, verse 6

Lord Bhairava is the all-inclusive integral consciousness including the past, the present and the future in all their varieties of formation.

Śrī Tantrāloka, Chapter 8, verse 15b-16a

स्वतंत्रता च चिन्मात्रवपुषः परमेशितुः।
स्वतन्त्रं च जडं चेति तदन्योन्यं विरुध्यते ।।९।।

Autonomy (in the ultimate sense) is possible only of the Supreme Lord as embodied in the form of pure consciousness as autonomy and inanimateness are self-contradictory.

Śrī Tantrāloka, Chapter 9, verse 9

कुम्भकारस्य या संवित् चक्रदण्डादियोजने ।।३६।।
शिव एव हि सा यस्मात् संविदः का विशिष्टता।

The consciousness operating from within the potter in the association of the wheel, the stick, etc., is the same as Śiva Himself since there cannot be any specification in consciousness.

Śrī Tantrāloka, Chapter 9, verses 36a-37a

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